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VOL. I.

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TABLE OF CONTENTS

TO THE FIRST VOLUME.

	Page.
American Colonization Society, - 1, 33, 65, 97, 129, 161, 225, 289, 321	
Annual meetings of - - - - -	13, 335
Auxiliary Societies, - - - - -	64, 157, 191, 222
Annual meetings of New Jersey, - - - - -	280
Sundry - - - - -	337
Africa, - - - - -	284, 286, 371
Productions of - - - - -	21
Mr. Ashmun's mission to, considerations of - - - - -	118
African genius, specimens of - - - - -	30
Traits of Character, (Mr. Ashmun's) - - - - -	50, 79
Chieftain, - - - - -	61
Lines upon the same, - - - - -	96
native, conversion of an - - - - -	154
School, - - - - -	276
benevolence of an - - - - -	352
intellect, - - - - -	253
Africans, native tribes of Sierra Leone - - - - -	69, 132, 164, 193
moral qualities of - - - - -	111
State of vassalage existing among the - - - - -	364
Ashantees, manners and customs of - - - - -	204
Ashmun, letter from - - - - -	219
Blacks, Library for - - - - -	383
Benefits of Religious instruction to the people of Colour, - - - - -	327
Conversation with Gen. Lafayette, Cayenne, &c. - - - - -	37
giving Lafayette's opinion, - - - - -	285
Contributions and Donations, - - - - -	160, 222, 288, 348, 382
Cary Rev. Lott, account of - - - - -	233
Error corrected, - - - - -	150
Extracts from correspondents, - - - - -	158
New York Statesman, - - - - -	244
Central Gazette, Charlottesville, Va. - - - - -	215
National Journal, - - - - -	213
Boston Recorder, - - - - -	272
Facts, Interesting - - - - -	317
Fourth of July, lines on - - - - -	128
Honour to whom Honour is due, - - - - -	87
Harmattan Wind, - - - - -	219
Hymn, - - - - -	320
Indian Chief, departure of the ship - - - - -	369
Journal, Rev. C. M. Waring's - - - - -	83

	Page.
Kroomen, account of	43
Liberia,	23
Intelligence from	64, 115
Emigration to	254
Marshall, Chief Justice, his opinion,	354
Maryland, Legislature of	383
Missions, American Board of Commissioners for	248
Negro race, observations on	7
Notices,	320
Negro's Dream,	96
Our Coloured population,	316
Obituaries, E. B. Caldwell, Esq. John Mosely,	126, 128
Public, to the	159
Public Sentiment, expressions of	88
Prince Moro,	132
Prospects in New England,	252
Poetry,	256; 384
Panaboure Forbana,	373
Resolutions of Mr. King, &c.	249
Register, Niles' weekly (extracts)	171, 255, 278
Review, of Discourse of Dr. Dana, and the address of the Rev Wm. Meade,	140
of Rev. L. Bacon's plea and speech of P. Grattan, Esq.	169
Gray's Travels	228, 263, 291
North American	154
Self Emancipation, (from Schoolcraft's travels,)	150
Servants, christian conduct towards them,	306
Speeches, Lieutenant Stockton's,	14
G. W. P. Custis', Esq.	15
Mr. Gurley's,	17
Society, expenses of	63
Soosoos, some account of	64, 305, 302
Slave Trade,	19, 371
Slavery, extract from report on the abolition of	62
the opinion of the General Assembly of the Presbyterian church	
concerning it	272
opinion of General Lafayette on	285
Suggestions, interesting	307
Senegal, gum trade at	308
Thoughts,	279
on Cape Monstserado,	29
from S. T. Coleridge,	247
To our friends,	380
West Indies, British	286

THE AFRICAN REPOSITORY,

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VOL. I.]

MARCH, 1825.

[No. I.

AMERICAN COLONIZATION SOCIETY.

It may be proper at the commencement of our work, to give a concise history of this Institution. The objects proposed by this Society, had, long before its origin, attracted the attention and occupied the thoughts of several enlightened and intelligent individuals. As early as the administration of Mr. Jefferson, the Governor of Virginia, at the request of the legislature of that state, addressed a letter to the President, with enquiries concerning the best means of obtaining a territory for the colonization of free people of colour. The opinion expressed in reply was, that an establishment should be formed in Africa similar to that then existing in Sierra Leone. A short time before the organization of the Society, this subject was brought forward more prominently by Virginia, in certain resolutions adopted by her legislature, by which the execu-

tive was instructed to "correspond with the President of the United States, for the purpose of obtaining a territory on the coast of Africa, or some other place not within the State, or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated in this commonwealth."

But those operations which gave existence to the Colonization Society, are to be traced principally, to the thoughts and exertions of a retired, but eminent christian in New Jersey. For years had the condition of the free coloured population of our country, excited the compassion of the Reverend Robert Finley, and aroused the whole vigour of his intellect, to form plans for their relief. In the exiled children of Africa, this good man saw not merely the heirs to a

temporal, but to an eternal existence; not those possessing merely the virtues of natural and social affection, but also capacities for the high improvements and joys of an immortal state. In the prosecution of his object, Dr. Finley exhibited great disinterestedness and perseverance. In a report recently presented to our Board, by the Rev. George Boyd, and Dr. Ayres, we have been happy to find a more minute and interesting account of the exertions of this gentleman, than we had before seen, and which all must peruse with pleasure.

“The Rev. Robert Finley, (at that time) residing at Basking-Ridge, in the state of New Jersey, in the year 1816, began to disclose with freedom, to his friends and to the public, the noble and benevolent scheme, in behalf of the free people of colour in the United States, which he had been for some time meditating, and which he prosecuted with his characteristic zeal and perseverance, until principally through his instrumentality, the Colonization Society was formed at Washington, in December, 1816. The following extract of a letter addressed to John P. Mumford, esq. of the city of New York, exhibits some of his early views and operations in regard to this matter:

‘Basking Ridge, Feb. 14th, 1815.

DEAR SIR,

‘The longer I live to see the

wretchedness of men, the more I admire the virtue of those who devise, and with patience labour to execute plans for the relief of the wretched. On this subject, the state of the *free blacks*, has very much occupied my mind. Their number increases greatly, and their wretchedness too, as appears to me. Every thing connected with their condition, including their colour, is against them; nor is there much prospect that their state can ever be greatly meliorated, while they shall continue among us. *Could not the rich and benevolent devise means to form a colony on some part of the coast of Africa, similar to the one at Sierra Leone, which might gradually induce many free blacks to go and settle, devising for them the means of getting there, and of protection and support till they were established?* Could they be sent back to Africa, a three-fold benefit would arise. We should be cleared of them.—we should send to Africa a population partly civilized and christianized for its benefit. And our blacks themselves, would be put in a better situation. Think much upon this subject, and then please to write me when you have leisure.’

“The subject in general which Mr. Finley had deeply considered, and the opinions of his friends whom he had consulted, furnished so much encouragement, that he resolved to make a great effort to

carry his benevolent views into effect. An important question was then to be decided—in what place, and in what manner would it be best to commence active operations, in pursuing the proposed objects? In contemplating this preliminary inquiry, and in making additional preparatory arrangements, he spent a considerable part of the fall of 1816. Towards the close of November, he became determined to test the popularity, and in some measure the practicability of the whole system, by introducing the subject to public notice, at the city of Washington. *The contemplated plan appeared to him to be so vast in its nature, and so difficult of attainment, the interests involved in it so numerous, extensive, and complicated, that he was persuaded it could be carried into effect only by being made an object of national patronage.*

“Mr. Finley arrived in Washington about the 1st of Dec. 1816, and began immediately to make arrangements preparatory to a meeting of the citizens. He visited several members of Congress, the President, the heads of departments, and others. His heart during the whole of this time was much engaged, and he said he would cheerfully give, out of his limited means, five hundred dollars to ensure the success of the scheme. His conversation and zeal had a considerable influence

in collecting people to the meeting, and in conciliating many, who at first appeared opposed. He proposed a prayer meeting for the success of the undertaking; which was held, and in which he was earnestly engaged in prayer. Some were incredulous, and though they did not oppose, laughed, and ridiculed the thing altogether. When told of this, he remained unshaken in his purpose, and meekly replied, “I know this scheme is from God.”

The Institution in whose organization Dr. Finley had acted so important a part, was only permitted to bear public testimony to his worth, by enrolling him among its Vice Presidents, when he was called from his christian labours to his eternal reward.

During the year 1818, the Rev. Messrs. Mills and Burgess, visited Africa, to acquire such information, as might facilitate the operations of the Board, and especially to ascertain at what point on the coast, land eligible for the location of a colony, might most easily, be obtained. On their passage to this country, after a very faithful and able discharge of the duties of their mission, the death of Mr. Mills deprived the world of one of the best and most useful of men.

The Elizabeth sailed in 1820 with two agents for the United States government, the society's agent, and about eighty emigrants; but arriving at an unfavourable

season, and selecting for a temporary residence an unhealthy spot, and experiencing the miseries of carelessness, indolence, and in subordination, too generally prevalent among the colonists, the three agents and twenty-four settlers died in the course of a few weeks. This unfortunate expedition greatly discouraged the public mind. In 1821, Messrs. Andrews and Wiltberger on the part of the Society, and Messrs. Winn and E. Bacon the United States agents, proceeded to Africa with a considerable reinforcement of colonists; and in obedience to instructions, sought and obtained permission for the settlers to reside at Sierra Leone, until their negotiations with the natives might prove successful.

Fruitless efforts were made by Messrs. Andrews and Bacon, to purchase land in the Bassa country, but immediately after his return to Sierra Leone, the former died, and was soon followed by Mr. and Mrs. Winn into the heavenly world. Dr. Ayres was now appointed agent for the Society, and in company with lieutenant Stockton, of the United States schooner Alligator, proceeded with great resolution to effect the object of this Institution. After much perplexity and delay, the perseverance and ability of these two gentlemen were successful, and the natives ceded to the society a tract eligible, and for

the present sufficiently extensive; including cape Montserado, which afford a site better adapted, perhaps, to the purposes of a colony, than any other station on the windward coast of Africa. To this territory, since called LIBERIA, the colonists were immediately removed, and Dr. Ayres, after superintending the earliest improvements of the settlement, returned to this country to make a statement of its wants, and obtain the requisite supplies. Before his arrival, however, Mr. J. Ashmun was on his way to Liberia with fifteen recaptured Africans, and thirty-five colonists. He received a commission of agency, under which he was to act, in case of the absence or death of Dr. Ayres. He arrived in time to prevent the extermination of the colony, which was repeatedly attacked by the natives (amounting at one time to 1500,) in December, 1822. About thirty colonists only, were able to bear arms. The defence of the infant settlement by Mr. Ashmun, still suffering the effects of the fever of the climate, evinced a courage and ability, which have seldom, if ever been surpassed.

In April, 1823, Dr. Ayres revisited Africa in the Oswego, accompanied by sixty colonists. In December of the same year, he was compelled by extreme illness to return. On the tenth of January, 1824, the ship Cyrus sailed with one hundred and five emigrants.

During the present year, sixty-seven colonists have taken passage in the brig Hunter. Of the safe arrival of this vessel we have not heard, as about six weeks only have elapsed since she took her departure.

The colony in Liberia (reckoning those in the Hunter,) consists of nearly four hundred individuals. Since the visit of the society's agent in August last, it has enjoyed a degree of prosperity, and been marked by a rapidity of improvement, which has rarely been exceeded in the history of any similar establishment. God has given it his blessing. The eye of the

stranger is struck with the religious aspect of the settlement. He beholds on cape Montserado, standing in lonely beauty, a christian village. There flourish the virtues of the gospel, defended by the Almighty from the influences of paganism, cherished and refreshed by the dews of his grace.

There is in the colony a prevailing, increasing spirit of obedience, industry, enterprize and piety. Schools are established, churches are building, government is respected, agriculture receives general attention, and the wilderness is retiring before the face of civilized man.

COMMUNICATION.

Mr. Editor,

The friends of freedom and humanity have reason to rejoice that a spirit appears to have gone abroad upon the earth, which promises great things for poor persecuted Africa. It is passing from heart to heart—it begins to fill our land, and must sooner or later pervade the whole christian world, for it is surely from God. Philanthropy was long deaf to her feeble cries—until lately she had no advocate—but her cause has now been pleaded before assembled senates; and mighty nations have confederated for her protection. The benevolent enterprize to which your publication is to be

devoted, has been formally recommended by the highest and most august assemblies in the land, both ecclesiastical and political. The venerable General Assembly of the Presbyterian church, the Methodist General Conference, the Baptist General Association, and the General Convention of the Protestant Episcopal Church, together with many of their subordinate conventions, have earnestly presented it to the favour of the religious public. The legislatures of Virginia, Maryland, Tennessee, Georgia, Ohio, New Hampshire, and New Jersey, have bespoken for it the patronage of the nation; and from every branch

of the general Government, it has been honored with demonstrations of unequivocal regard. In *Congress* there is registered in its behalf, a "Report" of approbation, while many of the most influential members are its friends, its public advocates, and some of them its active officers. Our late Chief Magistrate, who filled with so much honor and success the *executive* department, did something more substantial than merely to approve its plans. The highest *judicial* officer in the nation, is President of an active Auxiliary at Richmond; while his venerable associate of Mount Vernon, (with a spirit worthy of the name he bears,) presides in the councils of the General Board.

Several of our seminaries, both of classical and sacred literature, have manifested their interest in its welfare. The North American Review, our best literary—the Christian Spectator, the Christian Advocate, and the Boston Recorder, our best religious; and the National Intelligencer, with others, our best political publications, have all written largely in its defence. It seems to captivate all classes of men. In the language of the last Report from Washington, "a thousand powerful minds scattered throughout the Union, are at work for this Society." Yes, many a clear head, and warm heart, and vigorous hand, is pledged for its support.

Besides, there is Omnipotence engaged in the cause. When was it ever known that an enterprise recommended alike by duty, interest, and humanity, failed to secure the approbation of a virtuous and enlightened people, if its *advocates* did not prove unworthy of their trust? Let them keep it steadily in the view of the community—unshaken by disaster, unappalled by difficulty, turning a deaf ear alike to ridicule and reproach:—in public and in private, from the pulpit and the press; again and again, let their object be brought before the nation—let those who can write appear in our newspapers, and those who can speak rise up in its behalf before our popular assemblies; let the rich give money, and the learned talent, and the powerful influence, and the poor unlettered peasant, who has neither money nor power, nor talents to bestow—yes, even he may give his blessing; and in a government like ours, it shall not return unto him void. Were each individual member of a scheme like this, to pursue with firmness his appropriate walk, and bring forward with fidelity his own peculiar contribution, the result of their united efforts would be one of the most beautiful exhibitions of well organized benevolence, which has adorned the present age. Such a cause, *so sustained*, must ultimately triumph. It commends itself

to the good sense of the community. Upon this rock we build our hopes, and the gates of hell shall not prevail against them.

The object of these remarks, is to encourage the friends of Africa to press forward in their career of honorable usefulness, and to invite those of them whose consciences or convenience may permit, to unite with me in discussing the plans, the prospects, and the claims of the American Colonization Society. It certainly promises much good to ourselves—it will improve the character of those whom we hold in bondage, as well as the condition of those who have been emancipated. It will extinguish the slave trade. It will introduce civilization and christianity into Africa. It will benefit the cause of religion, freedom, and humanity. And if all this be true, it is alike the interest and the duty of this Government, to take the whole enterprize under its protection. The plan for preparatory instruction, which is developed in a letter from general Harper to Dr. Woods, to be found in the last number of the North American Review, is particularly worthy of publick attention. It is practicable, judicious, and economical. It deserves the extensive patronage of this nation. Such at least is the conviction of one who has thought much on these different subjects. For those who have leisure and ability to write, they

are interesting and important themes. The following "observations" are supposed to be not altogether unconnected with them, and if deemed worthy of publication are at your service.

R. T—x.

OBSERVATIONS

On the early history of the Negro Race.

To those who are at all acquainted with the early history of mankind, it must afford a curious commentary upon the mutability of human affairs, to hear the strange conjectures which are sometimes indulged about the origin of the *Negro race*. In defiance of all our records of antiquity, both sacred and profane—they are contemptuously spoken of as a distinct order of beings; the connecting link between men and monkeys.

Those who talk in this way, do not recollect, or perhaps do not know, that the people whom they traduce, were for more than a thousand years (that is ten times as long as this Government has been in existence,) the most enlightened on the globe.

They were called *Ethiopians*, from two Greek words denoting the colour of their skin; and the spirit of adventure by which they were distinguished, together with the superiority which they every where manifested over the nations among whom they dwelt, rendered this name illustrious throughout Europe, Asia, and Africa.

The father of this once distinguished, although now despised and persecuted race, was *Cush*, the grandson of Noah. He was himself an Ethiopian; and is so called by the Alexandrine Chronicle, Josephus, Byrant, and other writers of equally high repute. The nation whom the LXX called "*Ethiopians*," are in the Hebrew denominated "*Cush*" or "*Cushites*," and this is the name by which they were known wherever the Greek language was not spoken. Where Jeremiah says, "Can the Ethiopian change his skin?" the word in the original, is "*Cushite*."

The Cushites, or Ethiopians, established the first government, and the first regular police, which history records. The first great city which we have described in history was built by them. They surrounded it with walls, which were, according to Rolin, "in thickness 87 feet, in height 350 feet, and in compass 480 furlongs, which make *sixty miles*!" This stupendous work they shortly afterward eclipsed by another, of which Diodorus says, "never did any city come to the greatness and magnificence of this,"—(Diod. Lib. 2. p. 90. 98.) All those mounds and causeways, (ays a modern writer of ability,) the high roads and stately structures which have been attributed to Semiramis of Babylonia, are the works of this people." Thus

at a time when the rest of the world was in a state of barbarism, the Ethiopian family were exhibiting prodigies of human genius, at which mankind have not yet ceased to wonder—and which they have never so much as dreamt of being able to transcend.

They were first located in a beautiful region between the Euphrates and the Tigris, which, taking its name from them, was called "*the country of the Cushim*;" by the western nations, *Chaldea*; and in scripture, the land of *Shinar*. Here it was that the splendid achievements which have just been noticed were performed. In after times, led on by men who are signalized in history under the name of "Royal Shepherds," they subjugated the whole of Upper Egypt, which they held in bondage for more than three hundred years. They found that country in a state of barbarism;—they left it the mother of science, and the mistress of the world! They colonized lower Egypt, which was before scarcely habitable. By the most stupendous efforts which human genius ever conceived, or human enterprize accomplished; they drained a large lake or rather ocean, and converted a territory, which others had abandoned to hopeless sterility, into one that is celebrated to this day, by travelers and poets, as the garden spot of the earth. And the same daring spirit, which in defiance of

God's authority, built a city upon the ruins of the Tower of Babel; as if in mere mockery of men, threw up pyramids, obelisks, and mausolea, which even now baffle conjecture; and if they were not still standing, and open to the curious of all nations, might stagger the faith of credulity itself.

The *Cushites* also planted a colony in the country which lies immediately to the south of Egypt, since denominated Ethiopia proper.^(a) And there can be no doubt that the vast region from which our slaves are brought, was first settled by this hardy and adventurous population. Of this there are many proofs,—1st the striking accordance of complexion, language, manners, customs, &c. by which (with slight shades of variety,) the inhabitants of the south and west, are assimilated to those whom we know to be of Ethiopian extraction.—2d, The whole southern peninsula of Africa was once called Ethiopia.—3d, Bruce gives us to understand, that there is a tradition handed down from time immemorial in that country, that Cush was their father, and that he actually dwelt among them.—4th, It is express-

ly related by historians that the *Cushites*, "traversed a great part of Africa"—(see Rees's "*Cush*.") 5th, and lastly, the geographical situation of the country, renders it almost a matter of demonstration. Whoever will take the trouble to examine a map of Africa, may see at once that the natives bordering the Mediterranean coast, are separated from the rest of the continent, by "a boundless and impassable wilderness." On the west of Egypt, says our distinguished countryman, Dr. Griffin, "stretching away to the south, is the immense Lybian Desert; west of that commences the great desert of Sahara, which extends across the continent to the Atlantic ocean, cutting off the whole country of Phert [Barbary,] from the body of Africa, by an ocean of sand 800 miles in breadth. Thus the only highway to the south, was blockaded up by the Cushites, who themselves had nothing to prevent them from spreading into all the regions now occupied by the Negro race."

But their enterprize did not exhaust itself in the prodigies which they performed in Africa. "They bore sway over almost all Asia;" and travelled even to the borders of Japan. Negro settlements are at present, scattered throughout the mountains of that country. Even *two* continents could not afford field enough for the expansion of their energies.

(a) See on this subject, *Bibliotheca of Ravanelles*, under "*Cush*"—Brown, under "*Cush*," supplements to Calmet's Dictionary, p. 27. Charleston edition—Rollin, vol. 1, p. 146—Strabo's Geography, p. 27, 24—Josephus, Antiq. of the Jews, B. 1. ch. 6. sec. 2.

It is supposed by some, that the whole Scythian race sprang from that section of Arabia, which they once inhabited. Be that as it may, they wandered over all Europe; and a settlement long existed on the western coast of Spain, which was called from them *Iberian Ethiopia*.

"This people," says a writer from whom we have already quoted, "were rewarded for their wisdom." "Wherever they went they were in every respect superior to the natives." It does really appear as if all the nations of the earth were under the heaviest obligations to them. They gave to Africa, and through her to Europe and America, all the wisdom of the Egyptians; while they scattered over Asia the arts of weaving, dying, the management of silk and cotton, and the culture of the vine.

They introduced that form of Idolatry which has been denominated Hero-worship, and made themselves the Gods. Their achievements have been shadowed forth in the superstition of the early ages. It is supposed that they are the Giants that invaded Heaven, on the plains of Babylonia,—the Magicians of Egypt, the Astrologers of Chaldea, the Magi of the east, the Titans of Greece and Rome, the Cyclops of Sicily, and the fabulous Heroes of the world: invincible in war, and yet preeminent in all the arts of

peace; distinguished above other men for learning, enterprize and valour—at once the tyrants and instructors of mankind!

The Egyptians borrowed from them their arts and sciences, and even their religion—out of the wide elements of which, the classic mythology of Greece was afterwards constructed. Beneath the influence of this elegant superstition, the imagination was kept constantly awake. It breathed life into all the forms of material nature—the wilderness became populous, with invisible inhabitants—every grove had its presiding Genius; every city its guardian Deity; a Dryad inhabited every venerable oak; and some beautiful Naiad bathed herself in every fountain. Doubtless it was to this dream of fanciful devotion, that the Grecian bards were indebted for much of their poetic inspiration.

For their philosophy, the Greeks were more unequivocally indebted to the Egyptians. Plato and Pythagoras studied in the schools of Heliopolis. But even the Egyptians, who through other nations have shed down upon us the mellowed glories of antiquity, shine only with a borrowed illumination.—*It was the light of this ancient people!*

"Hence (says Bryant,) arose the tradition that the Babylonians not only conquered Egypt, but that the learning of the Egyp-

tians came originally from Chaldea; and the like account from the Egyptians; that people from their country had conquered Babylon, and that the knowledge of the Chaldeans was derived from them."

If any should hesitate to adopt the account which has been given of the Cushites or Ethiopians, and thence take occasion to controvert the doctrine of the benefits derived from the Negro race, he might be told that the Egyptians themselves were Negroes. A single quotation from Herodotus "the father of history," will be sufficient for this point,—“For my part (says he,) I believe the Cholchi to be a colony of Egyptians, because *like them*, they have *black skins* and *frizzled hair*.”

The whole civilized world has recently been convulsed by an excitement in favour of the Greeks, and it was astonishing to see the commotion which it produced with us. Our literary gratitude was appealed to. The descendants of Solon and Lysurgus, of Aristides and Leonidas, of Epaminondas and Philopœmen, of Phidias, and Praxiteles (long held in bondage,) were struggling to be free! Our Colleges, Academies, and even the common Schools were every where in arms. It did really appear as if both pupils and preceptors were seized with the sublime phrenzy of war; and one might have been

tempted to expect from the uproar which they made, that an army of school-boys, marshalled by their tutors, and led on to victory by grave doctors of Divinity, were destined to restore liberty to Greece, and lay bare to its foundations the huge fabrick of Turkish despotism. But the splendid enthusiasm has subsided, and Greece is still a slave. “Sic transit gloria mundi!”

I would not however be understood to censure this effervescence of public feeling. It was a generous appeal—and well has it been answered. But is it not wonderful that the descendants of a people to whom the Greeks were indebted for their arts, their learning, and even their religion, should have been at that very time, in a dark and prostrate condition, in the bosom of a country calling itself *christian*, and that country *our own*:—without exciting one throb of interest—without arousing one effort of united charity—without awakening, by all that is appalling in its aspect, one manifestation of political solicitude?

“How are we astonished, proclaims Volney, as if in mournful indignation, when we reflect that to the race of Negroes, at present our slaves, and the objects of our extreme contempt, we owe our arts, sciences, and even the very use of speech. And that in the midst of those nations who call

themselves the friends of liberty and humanity, involuntary servitude is justified, while it is even a problem whether the understanding if Negroes be of the same species with that of white men."

All this and more may be said of Africa. She may be persecuted, she may be degraded in theory as well as in practice to the level of the brutes—they may deny to her the very nature of humanity—but still she has a heart to feel, and an immortal soul to be saved; and although rude are her manners, and very hard her lot, and sable her complexion, as the Lord liveth, "she is one of our mother's children."

"Whence (says a writer in the North American Review,) came the civilization of Greece? It was brought by colonies from Egypt. How was Italy civilized? By colonies from Greece. How was Europe civilized? By the Roman military colonies. Whence came the civilization of America?" And why may not America, the best and the brightest in this wonderful series of revolution, carry back by colonies to Africa, now in barbarism, the blessings which, through ages that are passed, and

nations that have perished, were received from her? The civilization which was derived from this venerable source, was of the earth, and transitory. It has often been exhausted in one country, as it was awakened in another. But that which it may be our privilege to roll back like a bright flood upon those regions of ignorance and barbarism, shall be blended with the light that came down from Heaven—than can never be extinguished—the light of immortality!

T. R.

P. S. In support of the above opinions and remarks, the reader is respectfully referred to the following authorities: Dr. Griffin's Plea for Africa, Rees's Cyclopædia, Articles, "Cush, Aurite, Dispensation of Mankind, Egypt, Shepherds, Ethiopia, Copti, Carthage, Sokman, &c. Bryant's Observations on Ancient History, Calmet's Dic. of Bib. under Cush, Cathan, Antheites, Araxes, &c. Brown's Dictionary of the Bible, "Cush," Gregoire on the Literature of Negroes, Clarkson on Slavery, Wells's Geography, vol. 1. p. 100, Bibliotheca of Ravanelles, "Cush," Strabo's Geography, p. 21, 24.

ANNUAL MEETING OF THE COLONIZATION SOCIETY.

This meeting was held in the Supreme Court Room of the Capitol, on the 19th February, and was honored by the attendance of Gen. Lafayette, Chief Justice Marshall, and many other distinguished Individuals. Wm. H. Fitzhugh, esq. one of the Vice Presidents, took the chair, when the report was read by Mr. Gurley. Robert F. Stockton, Esq. then submitted certain resolutions of the New Jersey Colonization Society, and made an address, from which we give the following extract:

"Why is it, sir, that the people of these United States have thus far enjoyed a happiness and prosperity unexampled in the annals of nations? Is it exclusively to be attributed to the wisdom of her statesmen? To the upright and independent administration of her laws; to the physical strength and resources of the country; to the prowess of her army, and the devotedness of her sailors? No, sir! All this is well, is excellent, is admirable; but more than this is nevertheless required. It is because, whatever may be the cancerous and alarming evils which, by its early masters, have been entailed on the finest country in the world, her institutions of modern times, dating their birth with the American revolution, are based substantially on moral rectitude and the equal rights of man. But, sir, let me not be misunderstood on this delicate and important question. With the enthusiasts of the North, I embark not in the wild and de-

structive scheme, which calls on the South for immediate and universal emancipation. With the South—but, sir, I will not offend against the talent, and refinement, and magnanimity, by which all who have the happiness to know it at all, know it to be distinguished, by suggesting the possibility that, what long-lived error has made indispensable for the present, she can wish to increase, and strengthen, and perpetuate. No, sir! There is a golden mean, which all who would pursue the solid interest and reputation of their country may discern at the very heart of their confederation, and will both advocate and enforce—a principle of justice, conciliation and humanity—a principle, sir, which is not inconsistent with itself, and yet can sigh over the degradation of the slave, defend the wisdom and prudence of the South against the charge of studied and pertinacious cruelty, and yet, with an eye of warning and a voice of thunder, invoke them to be stirring in the great cause and claims of nature. Thus, sir, it is, that, although inheritors of difficulties of no ordinary complexity, these United States in their separate as well as their federative relations, are substantially based on those elevated maxims which, if they continue to maintain, will not fail to reward them with unparalleled liberality.

Nor, sir, in the future application of these great principles, do I presume to counsel the statesmen of the day, or to instruct them in their creed of political morality. But surely, sir, as a citizen and a freeman, yielding to no one in an ardent devotion to my country's honour, I may be allowed to conjure those distinguished individuals, upon whose talents, integrity, and patriotism, we re-

pose, not to lose sight of those beacon lights, which are calculated on the one hand to protect us from danger, and on the other to lead us to prosperity? Is it unbecoming in me to beseech them not to mistake sin for expediency, and to be instructed by the philosophy of history? What, sir, in the rearing and advancement of a young, reflecting, and yet enterprising people, are the real advantages of the age in which we live? Are they, that architecture is rebuilding her proudest temples; that music swells its unequalled harmony; that painting bids fair to rival the works of its ancient masters; or that all the arts, whether useful or ornamental, guided by the light of liberal science, are rapidly striding to perfection? No, sir; it is because we have before us the experience of so many ages, and the philosophy of so many human experiments and human failures to humble and enlighten us.

But unfortunately, sir, history is rarely examined as it should be. Of what avail is it, in the pursuit of the speculator, that cities and empires have been reared and overturned, and that so many towering and intrepid spirits have, with all their schemes, been tumbled from their elevation, if he fail to consider the moral influence upon human events, and to look for their accomplishment, beyond the boundary of human means? There are, sir, crimes of nations as well as of individuals; and whilst the immortal essence of the latter is reserved for judgment, when Time shall be no more, the former shall account in the only sphere to which their physical conformation is adapted, and beyond which their identity is forbidden by the imperishable requisites for eternity. Spain, sir, has had her day of glory and of happiness, and why is it not so with her now? The short sighted politician will trace it no higher than to the natural infirmities of human institu-

tions; the scarcity of her patriots; the exhaustion of her resources; and the gradual progress of bloated luxury, to eventual want and general degradation. But, sir, can we be satisfied with this trite array of secondary causes—this blind, and, therefore, hopeless, grasping after truth and wisdom? It is indispensable that we should answer, no. It would be interesting to analyze the history of Spain in support of the position I would maintain, but time does not permit, and if it did, to the present assembly it would, in all probability, be more than superfluous. But, sir, can there be hazard in the assertion that Spain has, even now, however ingloriously inactive or subdued, her abundant resources, her port of dignity, her romantic chivalry, her armies of patriots? Cast your eye upon her fertile regions; breathe in the luxuries of her delicious climate; calculate the value of her exhaustless colonies; her advantages for commerce, and the numbers of her inhabitants; and who shall deny to her abundant resources?

And for her patriots—for the moral and intellectual energies, that might be expected to excite them in the great causes of national and individual independence—need they be mentioned, that they may be remembered? The accents of her gallant defenders, expiring on scaffolds of her own erection, are still piercing our ears. And yet, with all her elements of wealth, and pride, and chivalry—with all nature to cheer her, all art to aid her, all science to instruct, all example to rouse, and all wrongs to madden, Spain is still poor and wretched, spiritless and ignorant, the ruinous and crumbling corner of a splendid continent. But how! Spain, sir, has been arraigned before the King of Kings, and is now writhing in agony, under the torture of his retributive justice. The curse of successful, but insatiate avarice; of unin-

termitted wrong, of unbending insolence, and unsparing cruelty, is upon her! She "made unto herself a golden calf, and fell down and worshipped it," she did more, and the "filthy witness" of it stains her hand. The blood of thousands of unoffending natives is still smoking for vengeance; and when shall the ruthless deeds of Cortez and Pizarro be forgotten? When it shall comport with the mysterious dispensations of Heaven to be appeased and forgive her, Spain may again be free, and glorious, and happy.

There are other nations, sir, yet in the pomp and confidence of ascendancy, to whom a lesson of national justice and moderation would be useful; but "iniquity in years," and with strength undiminished, must be left to abler correction. Time, the arbitrator of the destinies of the world, will do his duty, and the Ruler of the Universe, "before whom every knee must bow," will be at hand to decide and punish.

But, sir, returning from abroad with these serious warnings from ancient communities, to the nurture and accomplishment of our youthful and interesting country, let us not be wanting in the manly exercise of self examination. We too sir, have a moral debt, contracted by our ancestors, formidable in its origin, and which has been daily accumulating. And if we desire that this young day's happiness may not be succeeded by a wretched imbecility; and that our constitution—the sublimest structure for the promulgation and protection of human rights the world ever saw—the very capital of human freedom, shall be first completed and then endure, through the lapse of ages, let us not presume on the tranquillity of to-day. This may be the calm, out of which bursts the tornado; this the smooth and deceptive water, on the edge of the cataract. The time may come, when, in the dispensations of Pro-

vidence, this giant people, too, may be stretched in death before the scrutiny of posterity.

Let it not be said, that, in the pride of youth and strength of manhood, she perished of a heart blackened by atrocity and ossified by countless cruelties to the Indian and the African. I will trespass no longer. If, sir, I have said a word, by which the objects of our Institution, and the humane recommendations of our venerable Executive for the colonization of our aborigines, is likely to be promoted, I shall be happy."

Mr. Custis, of Arlington, then rose and said, that as there was no immediate business before the Society, he would do himself the honour of offering a resolution.

He then read the following:

Resolved, unanimously—*That General LAFAYETTE be appointed a perpetual Vice President of this Society.*

Mr. Custis presumed it would be unnecessary that the question should be put on a resolution like this, or on any measure either for the present or any other purpose which had for its object the honouring of one who was the delight of all hearts. Sorry should he be, to see the day when there could be any hesitation on such a question. The presence of this individual on this occasion, honoured the Society, and was, he was very confident, a matter of the highest satisfaction to all its members. As, however, the individual he alluded to was very imperfectly acquainted with what had been done in furthering the design of the Society, he would ask the indulgence of a few moments, while he endeavoured to explain the rise, the progress, and the general views, of the Institution. A dark cloud had long hung over its prospects,

and much discouragement had been felt by its friends. The Society was as yet but in its infancy: he hoped however, it would grow, and gather strength with time. That this Republick, if not impeded by the depressing evil which it was the design of the Society to remedy, would ere this, have become one of the brightest and most illustrious empires the world ever saw, no intelligent and enlightened mind, he thought, could doubt. The tree of liberty had indeed been planted; it had grown, and flourished, and spread its branches far and wide; but there was a canker at its root, "a worm that never dies." When he turned his eyes towards the favoured portion of our country where *virtute et labore florent Respublicæ* towards that "land of steady habits," that land "where every rood of earth maintains its man," where education, industry, intelligence and contentment, so eminently prevail, he said to himself, "there is the essence of republicanism!" Would to Almighty God, that the same blessings were every where enjoyed throughout our land. But, when he turned his eyes to the South, he perceived a deadly disease, the origin of which, the citizens of the South were not answerable for, but which had been entailed upon them by the fault of their fathers. When he looked to his native land; the land of his childhood; the land of his earliest recollections; that land which contained his paternal hearth: when he looked to the spots where he played in infancy; to the hills and the streams that were familiar to his boyhood, he asked himself, shall I ever behold the sun; the fair sun of liberty, shine through the cloud that now covers it? He indeed might have the frost of age upon his head, or might mingle with the clods of the valley before that happy hour, but he trusted that Heaven would prosper the objects of this Society, and

that posterity might witness the fruit of its exertions. If he was asked, how can we compass so great an undertaking? he replied: by zeal; by industry; by rousing the ardor of the wise and the good; (and our country has many of both.) Look to the day when our National Liberty was achieved—look at the progress of that little spark—then surrounded by the deepest darkness, but now blazing so bright and so high as to light the world! Nothing was impossible—Almighty God never intended that a generous effort to effect a great and good object should not be rewarded one day or other. Many difficulties had indeed occurred; but what of that? Difficulties were to be expected—they had always been anticipated—they were inseparable from the origin of every colony in a distant land. The object of the Society was not an affair of the moment; it was an object which spread itself through a wide period of time. If the Society would ever effect it, they must persevere; they must labour; they must endure disappointment; they must combat difficulties; they must first put their shoulder to the wheel, and then pray to Heaven, and hope for success. Who knows but what this Society may yet behold a great and flourishing republic rise on the shores of Africa? Who knows but that the Society may hear that Republic saying to the world, "it was America that founded me?"—In me, the New World taught the old.—The chains that once bound my children are now broken in sunder, and from a feeble colony, behold I am become a great empire!" He asked; was not this worthy of Americans? Was this a prospect to be abandoned? Would they desert the helm and go below, because they saw difficulty or danger? No! Let us brave the gale.—Let us never "give up the ship" while we can keep the sea.

If he might be permitted a few moments longer to trespass on the patience of the Society, he wished to make a single statement with reference to the illustrious individual whose presence did so much honour to the meeting, and who he hoped would shortly give vent to the feelings of a heart filled with the love of liberty. The life of that individual might truly be said to have been spent in the service of human kind. It was almost half a century since he had formed a plan, the same in substance with that now acted upon by this Society—a plan to extend the blessings of freedom to the same degraded and injured race, and to spread them far and wide as the efforts of his own benevolent mind. When they should hear from his own venerable lips the details of that plan,* it could not but encourage their exertions. At the termination of our own national struggle for freedom, this Apostle of Liberty had made the great effort to which he alluded. His heart stopped not there—he felt for all mankind. No matter what might be their colour, or where their abode, they were his fellow creatures and they had his sympathy. Mr. C. trusted the events of this meeting would afford additional encouragement to all the friends of rational liberty to rally round its standard, when they saw under the same banner, the friend of human kind. Where was it that his genius penetrated not? Where was it that his benevolence extended not? Wherever men were to be benefitted—wherever good was to be done—there was Lafayette. He rose not to flatter.—Who was he, that he should stand up in the Capitol of the United States—in that Capitol where assembled Senates rose to do ho-

nour to their illustrious Guest—and hope to add any thing to the glory which had been already conferred upon him? How could his purpose be to flatter? It was not an idol to which he bowed—it was to a father. But it was time for him to stop—it was time that a poor twinkling star should set, that the true sun of glory might arise.

The General then expressed concisely his high gratification at being invited to attend the annual meeting of this Society, for which he had ever felt great respect and affection. To be chosen a member of the Society would be most agreeable to his feelings, and accordant to the principles of all his life.

No objection being offered to Mr. Custis's resolution, it was ordered that General Lafayette's name should be recorded among the Vice-Presidents of the Institution.

Mr. GURLEY rose to present a resolution, (which, at the request of one of the Managers, he afterwards withdrew, and said,

That he believed that the Society should trust for its success rather to moral principle, and to its influence on the moral opinions of the country, than to interest or expediency. He was convinced that the advancement of this cause would greatly contribute to the wealth and public good of the country; but while he expressed this belief without hesitation, he thought this Society would do best by appeals to the moral feelings of their countrymen. The principle of duty was the strongest of all the principles which influence mankind. It was sagacious to look into futurity. Interest was narrow

*An account of this plan will be given in our next, from a series of numbers entitled, "Conversations of Lafayette."

confined. Duty embraces all mankind, and can act for posterity. Most men limit their views to their own advantage. True, the great doctrine of expediency is sometimes explained to be, (and the explanation is correct) an alliance with the most holy and benevolent purposes. But, as often received, it is at war with them. The efforts to suppress the Slave Trade, which had been sanctioned by the voice of almost the whole world, triumphed by an appeal to the principles of natural right, to conscience. This Trade was now denounced by all christian nations. But in a country like ours, blessed with so much light—where education was almost universal—knowledge every where diffused—where truth had access to every heart, such an appeal would be brought home more closely, and have more effect. He trusted that no efforts would be spared to affect by our writings, the public mind, and through this, to reach those higher Powers upon which depends the success of our operations, which alone can carry on to a completion, this great work. Another idea he would suggest—most important he thought, to those more immediately engaged in the affairs of this Institution; and that was the necessity of method, uniformity and system, in their operations. There must be a central spring here, which, if touched, will be felt, if not as quickly, as certainly as electricity, in the extremities of our land—a heart whose pulsations should send life and vigour into every part of the system. Auxiliary State Societies, with subordinate Institutions, should be formed throughout the Union—all connected with the parent Institution, and in close combination with each other—so that ideas originating in one part, or information received in one part, might immediately be communicated to all the rest. Such a system is indeed of little value, except as preparatory and introductory

to a great national movement. When the Nation shall stand forth in its might, and do its duty, then, and not before, can the proposed object be effected—not that the Nation is bound to do this work immediately, but it is bound immediately to feel that a commencement should be made—bound to form an eternal, unchangeable purpose, that it shall finally be accomplished. There must be a principle of duty which will set a man to work and keep him to work with unrelaxed resolution. Nothing else will effect our design. Interest limits its views to the present life. But the great motives which are to produce efficient and persevering action in this cause exist in a future life—known only in anticipation. Institutions like ours, we know, are often subjects for the great man's scorn while he looks on them coldly and at a distance; but there is in them a moral greatness, such as Jesus exhibited: they act with softening influence on our characters, and richly bless society. The efforts of statesmen and conquerors, uncontrolled by a sense of duty, often prove like the lightning, rending, demolishing, and putting to death; but the influence of Societies like this, is the sun-light and star-light of existence, kindling up smiles in the face of woe, elevating the depressed; and giving to breathe the air of freedom multitudes who have never tasted the joys which we are permitted to taste.

There is need of PATIENCE, CANDOUR, DISINTERESTEDNESS AND RESOLUTION. We must be patient. Difficulties will be numerous—misfortunes frequent—our operations will be often retarded—the wisest of them may prove inefficient, perhaps injurious. Disinterestedness is also demanded—and is not the cause worthy of any sacrifice? We should count our time, talents and life, as nothing, if we are called to surrender them to advance our objects. Of us all, such a sacrifice may not

be required, but many sacrifices to this cause all of us are bound to make. Some must visit that climate, which, to white men, is almost certain death, to cherish and instruct the infant colony. Should we die, we nobly fall.

We must conceal nothing from public view—tear away every veil, and expose the dark as well as bright spots of our object. Every candid and reflecting man will expect our progress to be marked by unfortunate as well as favourable events, and if we state none in our publications we shall awaken little sympathy and gain little credit. Let us always be

sincere and open. Our cause will stand upon its own merits—in its true characters it will recommend itself—but if not, let it sink. I would not lift a hand to sustain it, if it is not worthy to be sustained. Much is to be done, and resolution is necessary. The labours of Hercules effected little. Many a monster of prejudice is yet to be slain. Our cause now resembles Hercules in his cradle; but it may yet stand forth like Hercules in his manhood and his strength. Let us appeal to the moral sense of the community—be calm and uniform—but if enemies oppose, valiantly encounter them.

SOME ACCOUNT OF THE SOOSOOS.

About a year ago a native African visited this country. He belonged to the nation of the Soosoos, whose territory borders upon the Rio Pongas. In childhood he was instructed by a christian missionary, who afterwards took him to England, where he resided for some time in the family of the Reverend Thomas Scott, and received a tolerable education. This venerable clergyman taught him the doctrines of christianity and by his bright example, convinced him of their value. He returned to his country, an infidel in practice, though in theory, a christian. The English missionaries were suspected of an interference with the measures of the government: they saw with regret the termination of their usefulness, and retired to Sierra Leone. The individual whom we have mentioned, entitled by his

rank to a voice in the publick councils, though sincerely attached to these pious men, felt compelled, by his patriotism, to vote for their departure. Thus disengaged from the restraints of christian intercourse, he violated the rules of that religion which his conscience approved, and by an habitual warfare with himself, sought to extinguish the light, and still the pain of his convictions. Relief the world could not afford him, and under the pressure of severe afflictions he learnt the lessons of true wisdom, and became a disciple of him who calls us to forsake temporal pleasures, that we may possess eternal felicity. About the same time, the king of that province of the Soosoo country, in which he resided, who had received an English education in Liverpool, renounced the vices of his life, assu-

med the profession, and began to practice the duties of christianity. An earthquake, which alarmed the whole country, is said to have produced a powerful effect on the mind of this heathen chieftain, and to have forced from him an acknowledgment of the power and providence of the Almighty. He immediately sanctioned, by his example, the observance of the Sabbath, and established a school in which he taught his people the doctrines of the true religion.

The Soosoos are numerous, ingenious, patriotic and brave, fixed enemies to Mahometanism, and subject to no superstition which would not readily give way to the light and power of christianity. Their religious notions are extremely vague; indeed they can be hardly said to believe in any religion. They have some obscure ideas of an Omnipotent Power, and pay some respect and homage to departed souls. The opinion, that they worship satan, has been derived from the fact, that they honour, with offerings and solemn rites, the manes of their ancestors. They are accustomed to visit a certain spot consecrated to the dead, and deposit there as a sacrifice, some portion of their food, and call over the names of their deceased friends and progenitors. They would, we are informed, gladly receive Missionaries who would devote themselves exclusively to their holy work, and

make liberal provision for their support. And surely, when it is known, that there exists in Africa a field for philanthropic and christian efforts, as promising as any in the world, this community will feel a concern in her interests, thousands will plead her cause—and that benevolence which is at work, to save mankind, will send Instructors to the Soosoos, and spread among them, and the surrounding tribes, the sacred influences of our religion.

The Soosoos have three distinct governments, over each of which a king presides, deriving his power originally from the people. Every village elects its head man. By the votes of several head-men, a chief is appointed, who has a general superintendence over the district represented by these head-men, holds a seat in the great council of the nation, and upon the decease of the King, gives his vote for the election of his successor. Each of these monarchs can, it is said, on urgent occasions, bring into the field from twenty to thirty thousand men. So efficient is the government, and amiable the popular manners, that the inhabitants have "sound sleep within unbarred doors," a blessing enjoyed in but few civilized and christian countries. Hospitality is a virtue, for which the Soosoos are distinguished, and a stranger seldom, if ever, passes through one of their villages, without being in-

vited to take rest or refreshment in their houses. Crimes are represented as unfrequent. Should a king, in the opinion of a majority of the chiefs, prove himself too weak for his trust, or should age render him unequal to the discharge of his high duties, by an act of peculiar significance he is called upon to retire. A messenger presents to him a silver basin containing a piece of white paper. If he places in the basin his royal turban, he may descend without disturbance or danger to the walks of private life, and there enjoy the affection of his countrymen. But should he refuse to comply with this peaceful request, and imagine his friends so numerous as to justify an effort for his kingly office, he retains his

turban, and manifests his resolution to defend it by sending back, in its stead, a piece of scarlet cloth with powder and ball. This is the signal for civil war.

A barbarous custom prevails among the Soosoos, of bringing home from the field of battle, the heads of their enemies, and depositing them in a building erected for the purpose, as evidences of their courage and success. Captives taken in war with foreigners, are doomed to servitude; though the Soosoos never enslave each other. On the whole, these people are among the most civilized of the Africans, and we trust will soon receive the attention and most charitable ministrations of the church.

PRODUCTIONS OF AFRICA.

GOLD.—This article abounds in many parts of Africa, particularly in the Bambarra country. The trade in gold is becoming very profitable in Sierra Leone. Either the last year, or the year before, the value of more than fourteen thousand pounds sterling of this metal, was sent from this colony to England. If credit may be given to the reports of the natives who come from a great distance in the interior, we may expect this amount greatly to increase. The metal is wrought by

the natives into beautiful rings, and sold by them in that state.

RICE is the principal article of food to the natives, is easily cultivated, and may, by civilized men, be raised in abundance for exportation.

IVORY, next to slaves, is the principal article of commerce.

COFFEE of an excellent kind grows spontaneously on the coast. At Sierra Leone it has been very successfully cultivated. It is found in abundance in the neighbourhood of the American colony.

The **SUGAR CANE** is found on many parts of the coast, and at some future time may prove useful.

PLANTAINS and **BANANAS**.—Bananas are a delicious fruit, and above one hundred grow in a cluster.

ORANGE and **LIME TREES** are common. "The oranges are excellent and better, at least larger, than those of Europe."

PAPAW, "a fine fruit of a deep green, but when ripe of a yellow colour." This fruit is very valuable, resembling the apple in some degree, in taste.

PINE APPLES, very good and in great abundance.

MAIZE or **INDIAN CORN** ripens in three months, and succeeds well.

MILLET of two kinds is found wild, and is used for poultry.

COCOA-NUT TREES have been planted, and flourish in Sherbro.

Pumpkins, Squashes, Cucumbers, Watermelons and Muskmelons, arrive at great perfection in this climate.

INDIGO grows wild almost every where on the coast, and may advantageously be cultivated. Another plant is used by the natives to dye an indelible blue.

GUM SENEGA and **COPAL** are articles for export, and are carried to England from Africa, in quantities nearly equal to the demand.

CASSADA and **YAMS** are found in all parts of the coast, and are much used for food.

Several valuable dye-woods are found in Africa, and as enlightened men penetrate the interior, others will probably be discovered. *Camwood* and *Barwood* are now exported in considerable quantities.

TIMBER of almost every quality may be found on the coast—some kinds possess great beauty and strength.

The **MALEGUETTA PEPPER** and a variety of other spices, including Cayenne, Ginger, Cubebs, Cardamum, a species of Nutmegs and Cinnamon, are common on the coast.

PALM OIL, an article of great importance to all who reside in Africa.

TAMARINDS of various kinds, the Maunnee apple, the Bread fruit tree, the Cream fruit, yielding a quantity of fine white juice resembling milk, may be also added to the rich productions of this country. We might enumerate many other fruits of less importance.

LATE AND IMPORTANT NEWS FROM

LIBERIA.

Monrovia, January 15th, 1825.

To the Executive Committee of the
B. M. of the A. C. S.

Gentlemen,

It has been a source of some uneasiness to me, that no conveyance has offered, even for a single letter, in the unusually long period of five months. Trading vessels frequenting the coast, are all outward bound from the middle of the rains, until the middle of the following dry season. The *Fidelity* yesterday arrived in our waters from Rio Pongas, and sails in two days for Baltimore, where I hope she will deliver my despatches of this date, as early as the 25th of February.

The communications inclosed, are necessarily voluminous; but not more so than the actual state of the colony, and its most interesting history for the last half year, seems to demand. After the severe struggles, reiterated disappointments, and nameless evils, which for so many years had filled the annals of the establishment—to see the whole course of things suddenly reversed—our horizon without a cloud, and unmingled, uninterrupted prosperity, such as perhaps never before marked the early progress of a similar settlement; our distinguished lot, may well excite in an individual situated as I am, and

have been, feelings but little compatible with the coolness which ought to dictate an official despatch. I am sensible too, that the most dispassionate statement of facts, (for I have none to communicate, which will much shade the brightest colours of the piece,) cannot wholly escape the suspicion of a studied flattery of the picture. But He who knows all things, knows that I intend neither to over-rate the actual measure of His distinguished mercies, nor to suppress any adverse circumstances with which He has chosen to temper them. My private sentiments are my own—the facts are due to the friends of the cause.

The good government of the colony, is one of those cardinal objects connected with its prosperity, which the Board must always enquire after, with peculiar solicitude. About twelve months since it had entirely given way, as the Committee are but too well apprised, to a blind and furious excitement of the worst passions, caused by a somewhat unfortunate policy, operating on ignorance, and invincible prejudice. During my absence for health, the people were obliged to taste some of the bitter fruits of Anarchy; and by the singular mercy of God only escaped those tragedies of blood,

which can find a modern parallel, but in the history of the civil murders and devastations of St. Domingo.

The communications of the Board, at this critical moment, came to hand. The measures enjoined the agent to take, and the searching language of the Society's address, by the blessing of God, wrought upon their minds with a force utterly resistless. They saw in their actual distress, some of the most appalling predictions of this passion, either fulfilling, or actually fulfilled. The most contentious and clamorous, covered their heads with self conviction and shame—and astonishing as it may seem, their mouths have never since been opened on those topics. They were thus prepared to acquiesce in any measures the Board might prescribe, and to expect the return of their agent, or the arrival of *any* agent of the Board, with ungovernable impatience.

It ought to be stated that the entire crew of the *Cyrus*, having landed only on the 13th February, were too sick to participate in these wretched scenes. Regaining their health, they immediately presented a powerful phalanx on the side of order and industry. They had formed in America a worthy and well compacted neighbourhood of coloured persons. In their emigration, this neighbourhood had been transplanted entire. They moved together in every

thing, and as a merciful Providence would have it, they seldom moved at all but in the right direction. The distracted residue, not being able to act in concert, were obliged to obey the powerful impulse, which was given by the example and influence of this invaluable body of settlers.

The welcome given to Mr. Gurley and myself, I at first treated as insincere; but however extravagant in expression, I am now convinced that it was dictated by the heart.

The official decisions communicated to them, along with the new modification of the government, were received with an unanimity of acquiescence, which I must confess was painful to me. I feared either that they could not understand, or thought opposition at *that moment*, unseasonable. But the event has proved my fears unfounded; and I now consider myself authorized to state, that there is an enlightened and growing attachment and deference rooted in the bosoms of the great body of the people to their laws, their officers, and the authority of the Society. One fact may suffice on this subject. Since the 24th of August, I know not that your agent has, in a single instance, been treated with disrespect, but every day witnesses some expression of affection and deference, which, from its unstudied nature, convinces me that it has its

foundation in a sincere veneration for his official character. And I believe the man who should publicly utter an expression of disrespect intended to disparage the agent, or curtail his influence in the colony, would excite a common feeling of indignation and contempt.

With regard to the government of the colony, the agent has adopted the rule never to interpose his authority, where that of the proper officer, however inferior, is adequate to the emergency. Every officer thus finding his sphere of official duty left sacredly to himself, and knowing that he will be supported in the vindication and exercise of his official powers, comes deeply to feel his individual responsibility—spares no pains to qualify himself for his station, freely applies for, and thankfully receives advice and instruction, and pays the most conscientious regard to the province, and rights of all the other officers of the government.

So much for the general effect of the system. The fitness of the several parts to fulfil their respective ends, appears to be sufficiently established by the experiment. The guard, which now consists of the officer and seven privates, are a great acquisition to the colony. Excepting one foreigner, the men are enrolled colonists. They have their quarters near the fort, and besides their services as instruments of the po-

lice; by exhibiting a constant display of military preparation in the colony, contribute essentially to its security against the machinations of the natives, and the ungovernable cupidity of lawless and piratical adventurers (who swarm from all parts of the world) to this coast. Their discipline is exact, but not severe; and unwearying pains are taken to work upon their moral feelings, and not to sway them alone by the dread of punishment. We have put them in a neat and appropriate uniform, and have the satisfaction to perceive them attaining to a high degree of perfection in the fundamental lessons of military science. When off duty, they are permitted to attend the publick school; and except the three oldest, avail themselves of the privilege. Having to post sentries at three stations through the night, I have been obliged to detail the settlers, each man one turn every 21 days, to supply the deficiency of this service. This business is perfectly systematized; and the saving of publick and private property, I do not hesitate to rate at double the entire expense of the guard. The public store had previously been pillaged as often as ten times in the year—since the organization of the guard, not once.

For the public buildings and improvements, I beg leave to refer the Committee to the very particular

account transmitted on this subject to the Secretary of the Navy. It is intended for their perusal, and collated with the statement of accounts current, must furnish all the information that can be desired by the Committee. I will therefore, in this paper, confine myself to such improvements, as not bearing a direct relation to the United States agency, must be the objects of peculiar interest to the American Colonization Society.

In building, bricks have not been introduced. One of the settlers only, builds wholly of stone; about a dozen have frame houses in construction, and nearly forty form the body of their houses of logs; the outside is brought to the line, and covered in with clapboards, hand sawed in this country. Such as are able to paint, intend to do it. The roofs are all covered with shingles made in the settlement. Nearly every proprietor of lands, single women not excepted, have a dwelling well advanced, and several are nearly completed.

In the preparation of their plantations, I fear many have disappointed the reasonable expectations of the Committee; and I must still say that there does not appear to be sufficient zeal on this subject, except in about a dozen of the colonists. This number is nearly or quite prepared to meet the return of seed-time, which

corresponds with that of the United States, and coincides with the commencement of the rains. All approve of the advice and injunctions so often repeated to them on this subject; but, as the clearing of their lands will cost them a deal of unproductive labour, as house building presses, and the daily wants of themselves and families claim much of their attention, the most important labour is postponed by most, to every other. I have some hopes on this subject, but very many fears. The most fertile lands about the settlement cannot always remain uncultivated; but I do fear they are destined to remain unsubdued and unproductive much longer than the true interests of the colony, and the reasonable hopes of the Society, would prescribe. I have done something, and intend to leave undone nothing that can engage the people in the labour. To forward the object, I have taken considerable pains to complete and embody in a plain form, a sort of introduction to African husbandry, adapted to all the particular circumstances of our people. I send the MS however, and if the Board approve, and have money to spare, I think it would be useful, perhaps highly so, to have it printed for the settlers. I beg leave, likewise, to refer the attention of the Committee particularly to a communication of February last, in which was submitted a propo-

sition to award small and appropriate premiums, to such plantations and farmers as should best deserve them.

The Methodist and Baptist Societies, are each building a house of worship, sufficiently extensive to contain, singly, three times the whole number of people in the colony. I have assigned to each a town lot for a building site, the grants subject to the ratification of the Society.

It may be gratifying to the Committee to be informed, that we have constantly in operation a town school for boys; another for girls, a third, in the evening, for adults, a singing school, and two Sabbath-schools—one for the children of settlers, the other for native children residing in the colony. The organization of our militia, and particularly of a volunteer corps, is a great addition to the military character and strength of the place.

The discovery of the indigenous coffee of this part of the coast, is an event that cannot fail to be productive very shortly, of important results. I have the honour to transmit a sample for the examination of the Committee, and have sent a dozen others to different individuals. In these samples, I assure the Committee, there has been no selection whatever. They are directed to the care of E. I. Coale, Esq. Baltimore. The crop is just beginning

to ripen. The culture of indigo is about to be undertaken on a more extensive scale than heretofore. The crop bears ten full cuttings in the year.

The official arrangements respecting the distribution of lands, published during Mr. Gurley's visit, have been long since carried into full effect, to the entire satisfaction of the people.

The report forwarded to the Secretary of the Navy, will inform the Committee in what way the publick funds have been applied, the labours accomplished, and the publick buildings and improvements which have occupied, and continue to engross so much of my attention. To the same paper permit me to refer the Committee for particular information respecting the captured Africans, the provisions and supplies on hand, and the addition which has been made to our disposable funds by the destruction of two slave ships near the Cape, one Spanish, the other French. Our present supplies will easily reach to the last of May, and the means are in hand of completing (plank excepted,) more publick buildings than I could else, with the utmost economy, have begun.

But the richest blessing of all, remains to be acknowledged—a blessing, without which, I venture to say, the complexion of this paper would have been materially different.

[Mr. Ashmun here proceeds to give a very interesting account of a strong religious excitement, which occurred in all the month of September, the effects of which, we trust, will be permanent, greatly conduce to the temporal prosperity of the colony, and by the influence of examples and efforts, uniformly produced by christian principle, secure the happiness, present and eternal, of future generations. "About thirty of our colonists," says Mr. Ashmun, "of all ages and characters, indiscriminately, have, as the fruits of this work, publickly professed their faith in the Redeemer. They have *thus far* walked, as the truly regenerate children of God."]

You know, (he continues,) how to appreciate, and how to interpret spiritual blessings. By many, this precious dispensation of Providence must be regarded as of little importance. But poor Africa will think otherwise—and to the days of eternity, a countless host of her children saved, will look back and date from it, the first effectual dawning of that heavenly light, which shall at length have conducted them to the fold, and the city of God. It is difficult to enumerate all the beneficial effects of Mr. Gurley's visit to Montserado. His affectionate and pungent addresses to the people, left impressions which none have entirely dismissed. And in exhorting them to an orderly and dutiful conduct as members of a civil community, he did not forget the interests of their immortal natures. God has been pleased to render them good members of so-

ciety, by making many of them devout christians, and engaging the hearts of his own people to serve him more fervently. Blessed religion! which yields the fruits of holiness, humility, and a peaceful life; having the promise of the life that now is, as well as that which is to come. I have thought it expedient to embody my remarks on a number of important subjects, and present them to the attention of the Committee, in nearly a dozen separate papers, all of which I forward. To all of them, I beg that the attention they may deserve, may be separately given, at an early period. The transcript of the Journal, together with the official communication to the Navy Department, more than once referred to in this paper, connected with those notes, will, I conceive, leave nothing farther to be inquired for, by the Committee.

My own health yet continues as good as so long a residence on the coast allows any foreigner to possess. It would be better if my duties were less severe. The people have suffered much from troublesome, but not very dangerous complaints, of which, far the worst, is ulceration of the feet and ankles. But the cases of this nature, have been reduced from twenty-five to eight, since the sailing of the Porpoise. Two only of these, subject the patients to confinement.

Two aged persons, Charles Francis, and Samuel Weeks, have died of old complaints and debility;—and three infant children, all born since September last. To these may be added the wife of A. James, an emigrant, per Elizabeth, in consequence of an abortion. Two marriages have taken place in the last four weeks.

As all our people must now soon be fixed, the Committee will doubtless perceive our situation favourable for the reception of more colonists. Whenever that event occurs, it is most desirable

that about 20 M feet of 3-4 inch planks, and nails in proportion, should arrive for the express purpose of erecting a large building for their accommodation during the first six or eight months—and a neat and airy hospital.

The Committee will please not to confound this suggestion, with my proposition for timber, per Fidelity, submitted in a paper of this date.

With sentiments of profound, and dutiful respect, I remain the Committee's obedient servant,

J. ASHMUN.

I stood on Cape Montserado—night had spread over it her shadows—silence reigned, broken only by the sound of the distant, dashing, waters. As the bright and beautiful constellations moved through the Heavens in their illustrious and unchanging courses, evidences of invisible glory—of an eternal and immutable God—what scenes of horror—of relentless cruelty, said I, have ye witnessed, along the whole border of this afflicted, this injured land.—Here, every day for centuries, has the human body been bound in chains, the ties of kind fellowship, of nature's strongest affections, ruthlessly sundered, and hope, which smiles in death, made to perish by living agony. Here, has manly courage been subdued by torture—parental love punished as a crime, and female tenderness been rewarded by the keenest sufferings. If the pure spirits which inhabit you, can look

upon human affairs, must they not suppose that knowledge and civilization harden the heart, and that sympathy lives only in the breasts of barbarians. Rejoice they must, that the fair planets roll so far above the unholy and contagious influences of our world. What multitudes of human beings on this shore, have been immolated on the altars of avarice—how many have wished to die, as they bade a final farewell to their lovely homes, and saw for the last time their wives, children, and friends! My God! who can describe the miseries of those crowded to death in the dungeons of a slave ship? But shall everlasting night cover this land, and the records of African history forever contain nothing but mourning, lamentation, and woe? Heaven forbid it. The Omnipotent will not suffer it. A universe beautiful, harmonious and grand, arose at his word from chaos; from the ruins of human virtue and hope, his wisdom is displaying a new moral creation, and the exile, sufferings, and degradation of the Africans, may be succeeded by their return, felicity and honour.

SPECIMENS OF AFRICAN GENIUS.

In the year 1822, Lieutenant Laing, of the British Navy, proceeded under instructions from the government of Sierra Leone, far into the interior of Africa, visiting several distinguished chiefs and powerful nations. The following account is from the Royal Gazette, published at Sierra Leone.

“On the 10th instant, Lieutenant Laing arrived at Gambia, in the Scarcies, where he was met by the King and several of the headmen of Kookoona; all of whom had assembled there for the purpose of terminating a war, and bringing about a specific arrangement, between Famare (the acknowledged chief of that part of the Timmanee country,) and a headman named Belaissa, who had set himself up in opposition to the former. On the 11th, Lieutenant Laing called a grand palaver, at which he explained the footing on which the people of this colony wished to stand with the natives, the great wish that his Excellency always entertained, to see them living in peace and harmony, the mode of cultivation which would be most advantageous to themselves and to Sierra Leone, with several other matters, to which they appeared to pay great attention, and with the explanation of which, they appeared perfectly satisfied. After making suitable

presents to the different chiefs, Lieutenant Laing departed from Gambia the day following, on his way to the great encampment of the Solimas.

One day's march brought him to a place called Konkundi, a village of farms belonging to the people of Melicouri, where he remained during the night, and early on the following morning entered the town itself, which is a place of considerable importance, covering about a square quarter of a mile; it is walled round, with loop holes for musquetry, and the passages or defiles through the town are all perforated in like manner; so that, according to the pop-gun mode of African fighting, this place may be pronounced impregnable. Lieutenant Laing states, that the country in the neighbourhood of Melicouri, is abundantly productive, and in a high state of cultivation; that corn, barley, Carolina rice, cassada and cotton, are to be found growing in great profusion, and that he passed several hundred acres of well cleaned ground.

On Monday the 12th, Lieutenant Laing proceeded to the camp, which is situated about seven or eight miles north of Melicouri, and about three hours south of Fouricaria, where he arrived about eight in the morning. The drums and other warlike instru-

ments were immediately set in motion, and by ten, about 12,000 people were assembled in a large square, in the centre of the spacious savannah on which this immense army is encamped, and a grand palaver commenced, which did not terminate 'till four P. M.: the result of which was, that the chief of the Solimas (Yaradee,) declared himself to be perfectly of opinion with the Governor of Sierra Leone, that he would see the country at peace before he went home—the war only spoiled his own and other countries, and therefore he would have none of it. After some conversation with Alimamee, Sanassee, and Yaradee separately, the result of which was perfectly satisfactory, Lieutenant Laing returned to Melicouri, and the day following set off for Sierra Leone, where he arrived on the evening of the 19th.

The above particulars we have merely received by verbal communication, from Mr. Laing; we trust, however, shortly to be enabled to furnish our readers with a more precise description of his little tour, and of the Solima camp; to witness which, he says, would be worth a journey of a thousand miles."

King Yaradee is one of the most warlike of the African Monarchs. When Lieutenant Laing was introduced to this warrior, he found him surrounded by his brave

chiefs, under an ample tent, seated upon a lion's skin. He kindly invited Lieutenant Laing to take a seat by his side. This was in the midst of the camp. The following song was then sung by a minstrel:

SOLIMA SONG.

A stranger has come to Yaradee's camp
Whose bosom is soft and is fair;
He sits by the valiant Yaradee's side,
And none but the valiant sit there.
Like the furious lion Yaradee comes
And hurls the terror of war;
His enemies see him, and panic struck
flee
To the woods and the deserts afar.
By the side of this hero, so valiant and
brave,
Sits the stranger whose skin is so fair;
He lives on the sea, where he wanders
at will,
And he knows neither sorrow nor care.
Then look at the stranger before he
departs;
Brave Yaradee touch his soft hair:
The last note of my harp swells to Yara-
dee's praise,
While I gaze on the stranger so fair.

We are informed by Captain Laing, that the great deeds of the Solima Chiefs, as well as the history of their wars, are handed down to posterity by means of the Jelle or Singing Men, in songs much after the manner in which those of Ossian are recorded in the Highlands of Scotland. We have been favoured with the following, which is sung on all public occasions before Yaradee, to commemorate an advantage gained by that chief over the

Foulahs, at a time when ten thousand of them, headed by Ba Demba, laid siege to Falaba. The occurrence took place about fourteen years ago.

SONG.

Shake off that drowsiness,* O brave Yaradee! thou lion of war; hang thy sword to thy side, and be thyself. Dost thou not behold the army of the Foulahs? Observe their countless muskets and spears, vieing, in brightness, with the rays of the departing sun! They are strong and powerful, yea, they are men; and they have sworn on the Alkoran, that they will destroy the capital of the Solima nation—

“So shake off that drowsiness, &c.”

The brave Tahabaeere, thy sire, held the Foulahs in contempt: fear was a stranger to his bosom. He set the firebrand to Timbo, that nest of Islamites; and, though worsted at Herico, he scorned to quit the field, but fell, like a real hero, cheering his war-men—“If thou art worthy to be called the son of Tahabaeere,—

“Shake off that drowsiness, &c.”

Brave Yaradee stirred. He shook his garments of war, as the soaring eagle ruffles his pinions. Ten times he addressed his gree-grees, and swore to them, that he should either return with the

sound of the war drum,* or with the cries of the jelle.† The war-men shouted with joy—“Behold! he shakes from him that drowsiness, the lion of war; he hangs his sword to his side and is now himself.”

“Follow me to the field,” exclaimed the heroic Yaradee, “fear nothing—for let the spear be sharp, or the ball be swift, faith in thy gree-grees will preserve you from danger.—Follow me to the field—for I am roused, and ‘have shook off that drowsiness.’ I am brave Yaradee, the lion of war—I have hung my sword to my side, and am myself.”

The war drum sounds, and the sweet notes of the balla encourage warriors to deeds of arms. The valiant Yaradee mounts his steed—his headmen follow. The northern gate‡ of Falaba is thrown open, and a rush is made from it with the swiftness of leopards. Yaradee is a host in himself. Observe how he wields his sword. They fall before him—they stagger—they reel. Foulahmen! you will long remember this day; for Yaradee “has shook off his drowsiness, the lion of war—he has hung his sword to his side, and is himself.”

* In triumph.

† The Jelle people are always employed to sing at the death of any great man.

‡ The gate which looks towards Foutah.

* Yaradee is remarkable for his listlessness and inactivity.

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COLONIZATION SOCIETY.

"HENRY the Fourth of France," said Mr. Burke, "wished that he might live to put a fowl into the pot of every peasant in his country." "This aphorism of homely benevolence," added this eloquent and almost unrivalled statesman, "was worth all the splendid sayings that are recorded of Kings." —There is a charm in benevolence even in humble life: in its loneliness it is noble and attractive, and unassociated with any highly valued powers of intellect, with wealth, rank, taste or science, it gives beauty, dignity and worth, to character. But when it rules the rich and powerful; when it clothes the men of mighty talents with its grace; when it shines like a diamond on the brow of Royalty, then does hope cheer miserable thousands, and the voice of nations bear testimony to its benign and inestimable effects. Most of the political, moral, and perhaps

we may add, the physical evils of our world are not incurable. That mankind are making progress in knowledge and virtue, we think cannot be questioned. History as well as Revelation, teaches us to expect an age when most of the errors in human Society shall be corrected, and christian principle hold authority over every land. The spirit of our religion is obtaining a victory over our nature; operations exist which will give it a universal diffusion, and though in some places its influence is "silent as light, it is certain as time." This spirit will form popular opinion, and this again will act upon governments. The virtue of the people will secure the virtue of their rulers. These sentiments of justice and charity which shall animate and control the public mind, will ascend to those who walk in the higher circles of life, and from the eminences of power

will shine forth the light of pure and bright example, and those "set for the rise or fall of nations," stand the reformers and benefactors of the world.

Of no possible change for the better, (unless it be that which brings perfection) in the human character and condition, ought we to despair. We anticipate no sudden millennium. But it is an article of our faith, that plans for publick utility and improvement based upon right reason, whether adapted to rectify what is wrong in morals or wrong in society, will one day be adopted and executed. Have men become no wiser under the lights of history, philosophy, and the Divine Word? He who affirms this, must deny the existence of conscience, the immortality of the soul, and the testimony of common sense

The design of the Colonization Society is marked by simplicity as well as greatness. There is in its nature no complexity nor mystery: it is direct and plain. It proposes to transfer to Africa our free people of colour, and there enable them to govern themselves, and found the invaluable institutions of civilized society. In this case both interest and duty, seem to demand what humanity and religion dictate. Introduced as this class has been, in a way which cannot be justified, injurious in its influence to the community, degraded in character and miserable in

condition, ~~forever excluded~~ by public sentiment, by law and by a physical distinction, from the most powerful motives to exertion, ~~we~~ ^{we} are urged by self-love, by justice and charity—by the voice of conscience—by the voice of God, to restore them to the country of their ancestors, and assist them there in acquiring a national existence, free, enlightened and independent. Nothing more than this, does the Colonization Society *directly* propose to accomplish. If however, in its progress, it should exhibit the benefits which would accrue both to masters and slaves by a voluntary dissolution of the bonds which unite them, should convince the southern people and their legislatures, that emancipation might be both safe, practicable, replete with blessings, and full of honour, where in this great republic, is the candid and christian man who would regret the effects of its moral influence? Is there an enlightened and virtuous individual in these United States, who would not rejoice to see the impediments removed which now in a thousand instances prevent the flow of generous feeling, and measures adopted which would allow the proprietor to become the patron and benefactor of those, whose temporal interests, present and future, providence has committed to his charge? It is indeed, unnecessary to refer to this possible, we trust probable effect, to

prove the necessity for our Institution and its vast importance. There are in the midst of us more than 200,000 people of colour already free, and for their relief and improvement funds and energies are requisite which no private association can ever possess. We may then proceed without apprehension that we shall soon have nothing to do. We have begun a work for a nation and an age: a work which will stand we trust, not like the monuments of antiquity, proofs of the pride and ambition which prompted to their erection, but an illustrious evidence of the high spirit, kindness and christianity, of our countrymen.

When we consider the uncertainties almost always inseparable from any great and untried enterprise—the consequent hesitation to engage in it—the errors which are inevitable in its prosecution, and the scanty means generally afforded to an association whose project, however noble, is regarded in the light of a very doubtful experiment, the Colonization Society may congratulate its friends upon the success which has attended their efforts. A flourishing colony is planted on the African coast. The demonstration thus given of the practicableness of the object, has produced effects throughout the country: the indifferent have been excited, the sceptical convinced, and

thousands of the most intelligent and virtuous citizens are now ready to defend and sustain the cause.

The Colonization Society, liberally supported by christians of every name, might, by its own means, judiciously applied, and by efforts, systematic, energetic, and persevering, secure the existence and improvement of the African colony, and thus in an important measure, contribute to the happiness of our own, and of a distant country. The operations of the Board of Commissioners for foreign Missions prove what can be done by the charities of the religious community. But compared to the whole work to be effected, no private association can accomplish more than a very small proportion. The State Legislatures and the National Government, can alone consummate the proposed design.

It is not the Colonization Society, as standing separate—but as connecting its influence with mightier agencies—not as singly great, producing results of the highest moment, but as acting a part preparatory to movements which may relieve this nation from the most terrible evil that afflicts it, while it confers on Africa inestimable blessings that we contemplate with heart-felt interest. As a humane and religious Association, its strength should be augmented; its resolution and activity undiminished, while it should never

cease from endeavours to bring the whole nation to unite and give itself to the execution—the full and magnificent completion of this great work. The ministers of religion will, we hope, lend to this cause the power of their eloquence and their commanding talents. The editors of religious and literary publications may do much to advance this object. Every private christian may plead for it in his intercourse with society, contribute to it according to his means, and send up his prayers for its success.

In his consideration of human nature, the christian looks through the shadowy and evanescent disguises of fashion, rank, manners, complexion and education, and fixes his attention on those prominent, striking, and universal characteristics and attributes, which prove the close relationship of all men to each other, that the sources of their enjoyments or their sufferings are the same, that they are all heirs to immortality, and responsible for their thoughts and deeds to God. He would not, and he cannot, limit his benevolence to a village, a state, or a country: it is like the taste and genius of the poet "creation's heir," and may prompt him like the poet to exclaim, the "world, the world is mine." It is his to pray for, his as a theatre for high and disinterested enterprise, as a field on which to imitate Jesus Christ in

his cheerful though much enduring labours, in the relief of poverty and affliction, in the support and encouragement of those who weep and are faint as they bear along their oppressive burdens through the rugged and thorny path of life. Wherever there are human beings, there is such a man's charity.

To such a man, we believe, the design of the Colonization Society must be one of much interest and affection. He would send civilization and christianity, and all their blessings into the centre of Africa. He would light up in the heart of that vast continent the hope that dieth not in death.

The settlement in Liberia, whether we consider its origin, materials, or situation, promises we think, not merely self-improvement, but to act with powerful and salutary influence on the tribes of Africa. This colony owes its establishment to those who have associated to raise up the fallen, and place them in circumstances more favourable than those which have surrounded them, to their temporal happiness and their preparation for an eternal state. It is the well known wish of their benefactors, that they should evince their gratitude, by showing a christian temper toward the barbarians, that they should conciliate, teach, and bless them, by their virtuous and pure example. Their gratitude must inspire the resolution to hold fast the profession of christianity.

Even their self-love must have the effect of an argument for virtue. For unless regardless of their own interests, they surely will not, by vicious conduct, disappoint the hopes and weaken the energy of those upon whom they depend for an augmentation of their numbers, and the means of prosperity.

But let us recollect that this colony consists, not of men destitute of intelligence, industry and religion, but of well selected, sensible and virtuous individuals, most of whom expected the sacrifices which they have been called to make, and joyfully crossed the ocean, not so much for their own sakes, as for their brethren and posterity; for the benefit of the heathen, and the honour of God. The sentiments which animate them, however despised by the world, render them the best materials for a colony, which, amid the trials of its earliest age, must often require for its support the power of faith; and which amid the immoralities of paganism, can be saved

from their contagion only by the grace which descends from heaven.

In the peculiar relations which the colonists sustain to every thing around them, we discern the strongest motives to excite to virtuous practices, and to urge them forward in an honourable and ascending course of piety, enterprise and knowledge. The contrast daily exhibited between their elevation and the depressed and wretched condition of their neighbours; their own necessities; the authorized expectations of their friends; the good seen to be attainable; more than one nation watching their movements, and anxious to congratulate them on their success—the voice of thousands of their brethren in this country, and millions in Africa, adjuring them by all that is sacred in human rights and feelings, or rich in the hopes and rewards of our religion, not to faint and lose the prize: all these motives combined, must make even the weak strong—the insensible and cowardly, alive, resolute and devoted.

CAYENNE.

From a work now publishing in a series of numbers, entitled "Conversations of Lafayette while in the United States of America in 1824-25," by George W. P. Custis, Esqr. of Arlington.

No. XI.

My dear General,—You will go to the meeting of the American Colonization Society to-night, in the Capitol.—While you remain with us, we shall embrace every opportunity of appropriating you

to all good works. This is an affair of philanthropy, and will be peculiarly interesting, inasmuch as it will call up the recollections of a great work of philanthropy, in which you were engaged some forty years ago.

Would to God, that on your return to our shores, you could have seen the land of freedom untarnished by the presence of a slave; would that you could have seen this fair country, this great and rising empire, the abode alone of freemen.

Truly striking must the contrast have been to you between the northern and southern sections of our confederation. There, in the land of steady habits, you beheld the genuine practice of republicanism in the morality, the industry, and independence of a people who would be the pride and ornament of any age or country; there you have beheld an unkindly surface wrested from its natural rudeness, and made to smile with plenty, by the labour and economy of a virtuous and hardy population, and fertilized by the sweat which falls from a freeman's brow. You have seen the benefits of education, the beauty of moral habits, which form the power and character of a people, elevated by all which can elevate human nature. You have said, "Can this be the nation which I left in the cradle? Can this be the country I left hardly emerged from a wilderness?" "Yet, such

things are." You left liberty pluming her youthful pinions, just ready to take her early flight.— You find her soaring on eagle's wings, undazzled by her height, preparing to leave the favoured regions where the work is done, to skim the "cloud cap" summits of the Andes, and perch in triumph on the banner of Bolivar.

In your tour, general, new and diversified scenes await you, at every link in the very long chain of the American Confederation. You have already reached a more genial clime, a region more blessed by heaven, but from the error of our fathers, more cursed by man.

In the South, our hearths are growing cold; our doors, which have so oft flown open, at the call of hospitality, have rust on their hinges; our chimneys in which the blaze did once "run roaring up," now emit a feeble smoke, scarce enough to stain the mid-day sky: Yet generous was the day of our greatness; the social virtues dwelt in our hearts, and under our roofs the stranger always found a home. Our glory has passed away; the Ancient Dominion, the seat of talent, of patriotism, of revolutionary pride, and reminiscence, is falling from her once high degree: she yields before the powerful march of sister States, which were once to her "as I to Hercules." 'Tis true the dreams of fancy still picture the southern proprietor as reclining on beds of ro-

ses, fanned by the Houriis of the Mahomedan paradise; say rather the unenviable couch of Guatimozin.—The roses which bloom in slavery's clime soon "waste their sweetness in its desert air," and the paths which appear to be strewn with flowers will be found to contain full many a thorn.

But small is the stream which divides the *Mother of the States* from her now mighty offspring. For nearly two centuries had the parent being, before this "child of promise," beheld the light; but behold the march of freedom! for where her progress is unimpeded by the trammels of slavery, hers is a giant's stride. But yesterday, and where this great community now flourishes, was a trackless forest: 'tis now enlivened by the "busy hum of men," and civilization and the arts have fixed a happy dwelling there; nay, more, histrionic* talent has illustrated the words of the divine Shakespeare, where late the panther howled, and

—"Savage beasts of prey,
And savage men more savage still than they."

The axe of the woodman rouses the echoes which have slept for ages in the silence of nature.—The harvest smiles in luxuriance where wild flowers grew of late, and the hymns of praise, heard from the temples of the ever-living God, succeed to the yell of

the savage, the signal of despair and death.

Know you of changes like these in the land of the slave? No, my dear General, there, "like a wounded snake," improvement, prosperity, and happiness, "drag their slow length along;" but give to the land liberty, and at once she puts on her seven league boots and rushes to glory and empire.

The American Colonization Society has, for its objects, the removal of free persons of colour from the United States to the coast of Africa. (It interferes in no wise with the rights of property, and hopes and labours for the gradual abolition of slavery, by the voluntary and gradual manumission of slaves, when the free persons of colour shall have first been transferred to their aboriginal climate and soil.)

It has been but a few years since this Institution commenced its labours, it has had to encounter an host of prejudices, to overcome very many difficulties and dangers in its progress, but has happily planted its standard on the shores of Africa, and given to a much injured, much enduring people the hopes of regeneration in the home of their fathers.

The establishment of the colony of Liberia, whether viewed as a work of philanthropy, or a measure of sound policy, cannot fail to interest the feelings, and command the respect of the friends of

*Cooper playing at Cincinnati, Ohio

human kind, and of all interested in the well-being and prosperity of the American Confederation. To remove so foul a blot from the American character—to restore a degraded population to the climate and soil of their ancestors; to cause freemen to overspread and cultivate the land now occupied by the slave, will be to honour and aggrandize the Republic, and afford a brilliant example to the world.

With such views, the American Colonization Society steadily pursues its course—though slow in its progress, it hopes to excite the better feelings of those who have hitherto been its opponents, and largely to interest the people of the United States in its generous cause; and should success attend such meritorious efforts, will the page of history afford a better, or brighter epoch, than the day when the American republic restores to much injured Africa the last of her sons?

With much pleasure, my dear sir, the General replied, will I go to the meeting of the American Colonization Society. We will first call on ****, and then to the Capitol.

Since my arrival in the United States, I have, indeed, beheld wonderful improvements, far beyond my most enthusiastic expectations. The benign influence of freedom has caused creations to

arise, rather than improvements in this highly favoured land.—The American portion of my heart, and that is no small portion of it, I can assure you, truly hails with delight, and rejoices in with sympathy, all which elevates and aggrandizes this only free government on earth.

I am well aware of the cloud of evil which overhangs and shadows the South. Some of my fondest recollections belong to that genial region. It was there I first landed, a young recruit to the army of liberty, accompanied by poor General de Kalb, the same who fell gallantly fighting for her cause in the battle of Camden. It was there I received the welcome of Americans to a stranger, from many friends, most of whom now sleep in their graves. I have too often experienced the kind heartedness and hospitality of the South, ever to forget her.

Again, her noble devotion to the cause of liberty, her severe and manifold sufferings and sacrifices in the war of the Revolution, the untiring patriotism of her sons, the campaign of 1781, the brilliant, heroic, never to be forgotten campaigns of Greene, form features the most sublime and interesting in the character and history of the South. It is true she has much to deplore, but she has much too to admire: she still boasts of sons the most patriotic and enlightened, the most

generous and hospitable, and contains in her soil, a grave the most revered.

Of the affair of Cayenne I will briefly state: That on my return to France, in 1785, I formed a plan for the amelioration of slavery, and the gradual emancipation of slaves in the colony of Cayenne. Most of the property in the colony belonged to the crown of France, which enabled me the better to prosecute my plans, being less liable to interruption from the conflicting interests and opinions of various proprietors.—The purchase money of the estates and slaves amounted to about thirty thousand dollars, not a very large sum for my fortunes in those days, but laid out wholly and solely for the purposes just mentioned. Surely it could not have been desirable for me, in those times of affluence, and interesting relations in France, to cross the Atlantic, and seek adventures for profit, in a distant clime. A young man, just returned from aiding in the successful accomplishment of American liberty, I felt such enthusiasm in her holy cause, as induced me to wish to see her blessings extended to the whole human family, and not even withheld from that injured and degraded race, who lowest in the scale of human being, have, from their forlorn and friendless situation, superior claims to the aid

and commiseration of philanthropy.

Believing that the agents usually employed in the colony, were not of a sort to further my views, I engaged a Monsieur B**** at Paris, a man of a firm, yet amiable disposition, and well calculated for the work in which he was to be engaged. Furnished with a perfect understanding of my plans and wishes, B. sailed for Cayenne. Upon his arrival, the first act of his administration was to collect all the cart whips and such like instruments of punishment, used under the former régime, and have them burnt in a general assemblage of the slaves. B. then proceeded to make and declare laws, rules, and discipline, for the government of the estates. Affairs went on prosperously, and but for the Revolution, which convulsed France both at home and abroad, the most favourable results were to be expected, and the slaves duly prepared for the rational enjoyment of freedom.

Poor B. died from the effects of climate, and the proscription of myself after the 10th of August, followed by the confiscation of my estates, put a period to this work, begun under auspices the most favourable, continued with success: and a happy, accomplishment was alone denied by the decree of the convention, which destroyed the whole colonial sys-

tem, by sudden and unconditional emancipation, and its consequent horrors in the colonies of France.

But to the proof. On the Lafayette estates, the emancipated slaves came in a body to the agents, and declared, that if the property still belonged to the general, they would reassume their labours for the use and benefit of him who had caused them to experience an ameliorated condition of bondage, with the certain prospect of gradual emancipation, and the rational enjoyment of freedom.

I need not say, my dear sir, that I have been much calumniated; *all public men are. I took up a book, said to be my memoirs: I laboured through six pages, and not finding one word of truth, I laid the work down.

*Byran Edwards, in his History of the West Indies, has the following note, which carries calumny on its face, the first part of it being impossible, and the last untrue. *Note*.—It has been confidently asserted, that Lafayette, in order to secure a majority on this question,† introduced into the National Assembly no less than eighty persons, who were *not members*, but who sat and voted as such. This man had formerly been possessed of a plantation at Cayenne, with seventy negro slaves thereon, which he had sold without any scruple or stipulation concerning the situation of the negroes, the latter end of 1789, and from that time enrolled himself among the friends of the blacks.

†The question which led to the horrors of St. Domingo, in 1790.

Returning in the coach at night, from the meeting at the Capitol, the General observed, I am much gratified with the events of the evening, and with the laudable and benevolent views of the Society which has done me the honour of membership; my best wishes will be with you and your generous labours, when I shall be far removed. I am also gratified by the association of my election with that of the Chief Justice, at whose side I had the pleasure to sit, and whom every body loves.

The Chief Justice, my dear General, is a fellow labourer in this good cause, and is President of an auxiliary society in Richmond.

Madame de Stael called Napoleon a system. We may with more propriety, call our Chief Judge an union of goodness, greatness, and republican simplicity. Do you not recollect, when at Yorktown, he introduced to you a veteran officer, in these words, which spoke as many volumes: "Colonel Long, who has partaken of more revolutionary

Edwards, the apologist of slavery, the champion of monopoly and the sugar hogshead, in relating one of the most horrible of all the horrors of St. Domingo, concludes: Such are thy triumphs, Oh philanthropy! I would refer this humane historian rather to the slaves of Lafayette, returning from emancipation, to offer their labours to the most benevolent of men, no longer master, and then exclaim, *such are thy triumphs, Oh philanthropy!*

battles than any man now living." Long is probably the last surviving officer of Morgan's corps: majestic amid the ruins of more than seventy years, he tells to modern degeneracy, such were the men the mountains and forests sent forth at the call of their country, in the old Revolutionary day.

And you will also remember, when the veteran, in telling the tale of other times, and relating the march of the Virginians to the battle of the Bridges, in 1775,

familiarly observed, "John Marshall was there, a very young man." What horror would the gouty and bewigged dignitaries of your European benches, have experienced at a familiarity like this, proceeding from a plain citizen to the first law officer of the realm. Yet, the great American, though "unadorned, adorned the most," in public and private worth, smiled with pleasure on the reminiscence of his early devotion to his country's cause.

AN ACCOUNT OF THE KROOMEN,

ON THE COAST OF AFRICA:

By the late THOMAS LUDLAM, Esq. formerly Governor of Sierra Leone, and one of the Commissioners of African Inquiry.

The district inhabited by the Kroomen, extends, according to the maps, about twenty miles along the coast, from north-west to south-east. Its extent inland is not accurately known, but it is supposed, from the best information I could procure, not to exceed the same distance, and may perhaps fall considerably short of it: it cannot be great, as the Kroomen have no towns except on the sea coast. The Kroo country lies between $4^{\circ} 54'$ and $5^{\circ} 7'$ N. latitude. Settra-Kroo, the principal town, is in long. $7^{\circ} 48'$ W.

The general aspect of the country is champaign, and it is very woody. It is free, however, from marshes. Its chief vegetable pro-

ductions are rice, cassada, yams, plantanes, and Malaguetta pepper. The rice which it produces is valued by Europeans on account of its superior whiteness to what is in general to be met with on the coast. The rivers which run through it do not appear to be large, nor to rise at any great distance from the coast, although the Kroomen, whose representations of distance are not very precise, speak of them as extending a great way. They are said to be full of banks and shoals, which obstruct the navigation.

In the Kroo country there are but five towns, viz: Little-kroo, which is the northernmost; then Settra-kroo, which is the chief

town; then Kroo-bah, Kroo-setra, and, lastly Will's-town. A few small villages, inhabited by strangers or slaves, are said to be scattered over the intermediate space, and at a greater distance from the shore, probably for the purpose of carrying on their cultivation. The population of this small district is supposed to be greater than in most other countries on the coast. No less than 800 Kroomen were estimated to be working as labourers at Sierra Leone in the year 1809; and Kroomen are to be found, though not in such large bodies, yet in considerable numbers, at every factory, nay, at almost every village, in the intermediate space, which is an extent of 350 miles. Besides this, they are employed by all the vessels trading between Cape Mount and Cape Palmas, to carry on their trade, as factors and interpreters, and also to assist in the work of navigation, and particularly in manning boats. They are also to be found, though in inferior numbers, on other parts of the coast. The Kroomen who thus employ themselves, either as traders, sailors, or labourers, at a distance from home, are seldom less than fifteen years of age, or more than forty. Those who remain at home, are chiefly employed in agriculture, and a few in fishing. They rear also a few cattle. The articles which they cultivate are rice, cassada, yams,

and plantanes. The land seems to form a common stock, and not to descend by inheritance. Each man settles, or rather cultivates, where he pleases. Agricultural labour is conducted chiefly by women, though sometimes by domestic slaves.

The commerce of the Kroomen is carried on entirely by barter, as they have no fixed medium of exchange. The articles which are in greatest demand among them, are, tobacco, cotton cloth of East India fabric, a few English shawls and handkerchiefs, hats, leather trunks, fire-arms, bar-iron, which they manufacture themselves into implements of husbandry, knives, &c. and cowries which are used in making their fetishes or amulets. In return for these articles, they sell a little ivory, palm oil, Malaguetta pepper, and rice, and occasionally supply ships with fire-wood, plantanes, cassada, and even with bullocks. They will sometimes row off in very small canoes to ships at a distance of four leagues from the shore, with not more of these articles than will procure for them a few leaves of tobacco, reckoning their toil and hazard as nothing. Their chief article of barter, however, is their labour, which they hire to Europeans in the way which has been already described. This is the source from which they derive by far the greater part of their imported

commodities. They have long been the exclusive intermediate merchants, or rather factors, between the vessels trading on this part of the coast and the people of the interior; and while the slave trade flourished, this employment occupied a considerable number of hands. Since the abolition of that trade they have sought other lines of service; and in the year 1809, as has been already mentioned, the number of those who had hired themselves as labourers at Sierra Leone, a place distant about 350 miles from their own country, was estimated at 800.

The form of their government is monarchical; but it appears that the *old men* (the aristocracy) of the country possess considerable influence, and that the power of the monarch is small, except when it is supported by their influence. Each town has a chief, whom they designate king, at least in conversing with Europeans; but there is one chief who is considered as superior to the rest, and who rules over the whole. The power, however, of the inferior chiefs, seems to be very great in their own districts, and their power is probably hereditary. At the same time the children of the greatest chiefs work as labourers, while they are young men, in exactly the same manner as the lowest of the people; nor are they to be distinguished, on ordinary occasions, ei-

ther by their dress, or by the superior respect which is paid to them.

With respect to the principal monarch, I apprehend that his power is seldom brought into action; and that instead of being the source of all authority, the fountain of justice, the original proprietor and ultimate heir of all lands, he is in general no more than the last referee in important disputes, and the person in whose name business with other countries is transacted. A national war, indeed, must, in conformity with this last principle, be carried on in his name; and backed by this, the real agents compel the services of all the people: but independently of the concurring voice of those head men, who possess the greatest share of activity and talent, his power is probably far less than that of some of his own subordinate chiefs. This is a remark which applies not to the Kroo country in particular, but to all the African tribes which have not adopted the Mohammedan faith.

I could not learn distinctly in what manner the chief authority was conveyed, whether by inheritance or otherwise. I have reason to believe, that a sort of prime minister, or vice-king, is named by the king, who, in case of the king's death will possess the sovereign power; but whether as a mere *locum tenens* on account of the youth of the regular succes-

sor, or whether, being in possession of the chief power, he will continue to hold it till his own death, or whether he has been chosen as being the next heir in lineal succession, and therefore will succeed as a matter of course, I could not learn. A mourning, or *cry*, of seven days continuance, takes place on the death of a king, during which time it appears that all arrangements respecting the succession are made.

Although wars are probably not frequent among them, yet the Kroomen of different towns have sometimes very serious quarrels. One took place lately between the people of Wills-town and those of one of the other towns. It originated in a private quarrel between two individuals, Tom Niminee and Jumbo, the people of each town taking part with their townsman, until it became an actual war between the two towns. The war is suspended for the present, but the quarrel is not yet decided. The Kroomen say, that the "king has not spoken yet." The following are all the particulars I have been able to collect of this affair. Jumbo appears to have been by right, the head of all the Kroos; he was at least a man of high consequence among them.—The father of Tom Niminee* was

*Tom Niminee is a short but stout man. He was dressed very gaily when I saw him, in a piece of showy handkerchiefs of English manufacture. A

chief of Kroo Settra, and Jumbo deprived him of his dignity. The old man retired into the woods and died. His son determined to be avenged on Jumbo, and engaged the people of Wappoo (the next town south of the Kroo country) to make war on him. They were successful, and Jumbo was obliged to fly to rock Sesters, (a place at some distance to windward, that is, northward,) where he remained seven years. During his stay at this place, he seized a chief who had been sent into the river Sesters by Tom Niminee, and killed him. Niminee sent to require pecuniary satisfaction for the murder, according to custom, but was refused; and Jumbo has since found himself strong enough to return to his own country.—Some of the people farther inland, (Bushmen as they are called by the Kroomen,) were hired to help him; and it is chiefly by means of mercenaries that the war has been prosecuted by both parties; "Kroomen not liking to fight against Kroomen." It appeared that in this war all Kroomen who happened to be made prisoners were released on paying a ran-

silver plate was suspended from his neck, with an inscription, purporting that it was given him by R. Hume, owner of the John and Sarah (I think) for his gallantly recovering that vessel when cut off by the crew, and the captain killed. It is, however, a very shabby plate, and the orthography of the inscription not very correct.

som, or rather making a present according to the ability of the captive; and this, I apprehend, is the common practice with respect to Kroomen, though I have been informed, that in some cases they punish them by a severe whipping, and then send them home. It seems clear they neither kill nor sell them. How they proceed with respect to prisoners of other tribes is not so clear.

The submission of Kroomen to their superiors is carried so far, that when one of these commits a theft, for instance, the rest will run every hazard arising from judicial perjury, and resist every temptation of reward, rather than reveal it; and if there be no other mode of saving their superior from disgrace and punishment, they will take the crime on themselves, and suffer its penalty.—Many facts of this kind occurred at Sierra Leone. Among themselves, theft is punished by whipping. The punishment of adultery is by fine. Murder *may* be punished with death, but it may also be always atoned for by a pecuniary fine. Witchcraft is always punished capitally, but I know only one instance of it. Among Kroomen, no offence is punished with slavery; nor is any Krooman permitted to be sold on any account whatsoever. While the slave trade lasted, they were notoriously in the habit of kidnapp-

ing and selling the “Bushmen” who came down to the coast for the purposes of trade; whom also in their capacity of factors, they were in the regular practice of defrauding to a considerable amount.

In respect to the external appearance of the Kroomen, they are seldom very tall; but they are well made, muscular, vigorous, and active. They wear no clothes, except a small piece of East India cloth wrapped round their loins; but they are fond of obtaining hats and old woollen jackets, which they are allowed to wear in their own country in the rainy season. A few wear European clothing while at Sierra Leone. They are extremely sensible of the cold during the rainy season, but never appear to suffer from the heat. The form of the African head differs in general from that of the European; but I think this difference is less in the Kroomen than in any other natives whom I have seen. In their temper, they are generally gay and cheerful; and this leads them to be very noisy and talkative.—They sometimes shew a talent for mimicry. They seldom learn to speak English well, and of course they must understand it but imperfectly; the few who do understand it, become, I think, more readily expert at whatever business they are employed in than most other natives. They are

very fond of adopting English names; but their choice is sometimes very whimsical, such as Pipe of Tobacco, Bottle of Beer, Papaw Tree, &c. They are quick in feeling insults, or even harsh and angry expressions, and they immediately become sulky and untractable. But they will bear any censure, even a sharp blow or two when their negligence deserves it, if it can be so contrived as to seem given more in jest than in earnest. In their general course of conduct, they are rather deliberate than impetuous; but they are far more courageous than the generality of the natives about Sierra Leone.

I presume they are hospitable from the readiness with which, when absent from their country, those who are employed, and consequently are receiving wages, support those who are unable to obtain work.

When hired by the month, their wages depending on the time they are at work, not upon the work performed, they are apt to be very indolent, unless carefully superintended. But they are fond of task work, or working by the piece; and exert themselves exceedingly when the reward is proportioned to the labour.—

When I first arrived in Africa, in 1797, it was deemed a gross absurdity to imagine that a Kroo-man would do any kind of work unconnected with boats and

shipping, as in that way alone they had hitherto been employed; and it was supposed their prejudices against innovation could never be overcome. Necessity forced us to try the experiment; and we now find that Kroomen will employ themselves in agricultural labour, or in any other way by which they can get money. They seem to think, at the same time, some kinds of work much more creditable than others. The washer-women at Sierra Leone have lately employed their hired Kroomen in carrying home baskets of wet clothes from the brook. I have heard them grumble very much under their burdens, because “man was made to do women’s work;” nevertheless, as they gain money by it, they are disposed to put up with the indignity.

In their expenditure they are most rigid economists: a little tobacco is the only luxury which they allow themselves. In every other respect they are contented with the barest necessities.— They are allowed nothing more for their subsistence than two pounds of red rice a day, (which makes only from one pound and a half to one pound and three quarters when clean and fit for use,) and of this they will sell half when rice is dear. Though extremely fond of rum when given to them, I believe that they never buy it. I speak generally; for

some will never drink it though offered to them. Their clothing I have spoken of already: probably it does not cost them ten shillings in a year. The residue of their gains is converted carefully into such goods as are most valuable in their own country. In eighteen months or two years, a sufficient stock having been collected, the Krooman returns home with his wealth. A certain portion is given to the head men of the town; all his relations and friends partake of his bounty, if there be but a leaf of tobacco for each; his mother, if living, has a handsome present. All this is done in order "to get him a good name:" what remains is delivered to his father "to buy him a wife." One so liberal does not long want a partner: the father obtains a wife for him; and after a few months of ease and indulgence, he sets off afresh for Sierra Leone, or some of the factories on the coast, to get more money. By this time he is proud of being acquainted with "white man's fashion;" and takes with him some raw, inexperienced youngster, whom he initiates into his own profession, taking no small portion of the wages of the *élève* for his trouble. In due time his coffers are replenished; he returns home; confirms his former character for liberality; and gives the residue of his wealth to his father to "get him another wife." In this way

he proceeds perhaps for ten or twelve years, or more, increasing the number of his wives, and establishing a great character among his countrymen; but scarcely a particle of his earnings is at any time applied to his own use. I heard of one Krooman who had eighteen wives; twelve and fourteen I am told are not uncommon: the Kroomen who returned home in the Crocodile frigate, when that vessel went down the African coast with the Commissioners of African Inquiry, had mostly three or four.*

The number of Kroo canoes which push off to trading vessels, many miles from land, with trifling articles for sale, is another proof that they do not spare their labour if they have the slightest hope of profit. Two or three pounds of tobacco is perhaps the utmost they can get in exchange for their goods; and for this trifle they will sometimes row out to sea ten, twelve, or fifteen miles. We had not less than twenty canoes at a time about the Crocodile, one af-

*One of the Kroomen on board having been asked what he would do with so much money as he was possessed of, replied, that he hoped he had enough to buy him *two wives*, to add to the *two* he already had acquired. When he had got the additional two, he would return to Sierra Leone and get more money. His father, who was still living, he said, "had got eighteen wives." The wives, of course, are servants who labour for him in the field as well as in the house,

ternoon, offering their fish for sale; and they kept up with us by means of their paddles, more than an hour, while the Crocodile was going from five to six knots by the log. A leaf or two of tobacco was all they got for a fish, and few of them had any considerable number for sale. In coming up with the vessel, it was estimated that they could not go at a less rate than seven knots an hour: yet in many instances the canoe was paddled by only two men.

Every thing I have observed in the Kroomen tends to convince me that they are very sensible to honour and dishonour; yet I almost doubt whether they have any notion of crimes, distinct from the notion of injuries. Theft is certainly not discreditable among them: their principal people are more than suspected of making their inferiors practise it, and sharing the gain. The inferior will often confess it when really innocent, and will readily bear the punishment, in order to conceal the true criminal. — Two Kroomen had been severely punished for theft at Sierra Leone, and were banished from the settlement: of course, they were pennyless: I asked another Krooman what their fathers would say to them: “Oh, their fathers will curse [i. e. abuse] them *too much*.” “What will they say to them?” “You fools,” they will say, “here have you been all this

time to white man’s country, and now, when you come home, you bring nothing back.” If trust be reposed in them, I think they seldom betray it. I recollect, when I first knew them, that their character for honesty stood very high; but this was owing, I think, to the very different manner in which they were then employed. On ship-board they could not easily conceal what they stole: and moreover, they could not accumulate property in a gradual manner: they received no pay till the voyage was ended, or the service finished. To have possessed goods before that time would have excited suspicion; afterwards there was no opportunity for plunder. They are now almost a nuisance at Sierra Leone from the dishonesty of many among them; yet I cannot think that theft is a general habit practised indifferently by all who have a fair opportunity of committing it. With regard to veracity, if the interest of their head men, or, indeed, of any of their townsmen, be concerned, not the smallest dependance can be placed on any thing they say. If a Krooman, by speaking the truth, should bring evil upon another, it would be an *injury* as much as if the evil were produced by his speaking falsely, and therefore would be just as much a ground for enmity and revenge. But take away their slavish fear of each other, especially of their

head men, and they do not appear to be often induced to depart from truth.

In their own country they are said to be cruel, especially to mariners shipwrecked among them.* At Sierra Leone I recollect no particular marks either of a humane or an inhumane disposition. They are continent when absent from their own country: I do not recollect an instance of their being involved in any dispute for their failing in this respect. Murder, I have already said, may generally, if not always, be compensated by money.

Witchcraft they dread, and of course abhor: I believe it is the only offence which is unpardonable. They have the same implicit faith in fetishes, or amulets, as other heathen tribes; and the same belief of the agency of invisible powers, under the direction of particular men. I believe it is very much by their pretensions to supernatural powers, that the head men keep up their influence.—Jumbo boasts of having two fetishes made expressly to operate on Europeans: one enables him to gain the favour of white men in

*This is probably true. No European factories are placed in their own country, though they conduct the trade for Europeans along the whole of the Grain and Ivory Coast. I apprehend they would not refuse permission to place a factory among them: but they would soon plunder it, and perhaps from the first intend to do so.

general; the other guards him from the "palaver" which individuals might occasionally bring against him. The favour he suddenly obtained after having been banished from the colony, doubtless confirmed his countrymen in their belief of the efficacy of these charms. Nor are they without a real effect, through their power over the imagination. Jack, a Krooman, who was a domestic of mine till I paid my last visit to England, had disregarded the nightly watch which the governor had required all the inhabitants to keep in their turn; and the head Krooman called on him to pay his fines. He suspected that they deceived him grossly in the amount, and refused to pay. He was right; they had charged him nearly double what the officer of the watch had directed them to demand. They were vexed, however, that he had dared to oppose them; and uttered, I believe, some obscure intimations of revenge. Jack, ere long, found himself indisposed, and believed that some of these head men had bewitched him; and although he had no severe or even distinct illness that I could learn, yet he pined away, became feeble and languid, and had always some pain or uneasiness to complain of. At length, he determined to return to his own country: "for his brother there was a greater witch than any of the head men here; and he

would soon make a fetish that would be too strong for theirs." To the Kroo country he went; and, having confidence that he was *un-bewitched*, he recovered of course. As we passed down the coast, I saw him at Cape Mesurado; to which place he had come in the hope of procuring a passage to Sierra Leone. He declared himself to be quite well: although I thought he looked ill and emaciated compared with what he had been when in my service.

One of the greatest drawbacks from the usefulness of the Kroomen, as hired labourers at Sierra Leone, arises from their readiness rather to suffer in their own persons than to bear testimony against each other. Detection is rendered so difficult, and a thief of consequence can command so many accomplices, (for they scarcely dare refuse their aid, and never dare to inform,) that the temptation to steal is increased ten-fold. The public punishment which our laws impose is far less feared than the sure and secret vengeance of the magician. The artifices by which they often escape in our courts of justice, are deemed vain against invisible powers. I should not wonder if these natives, instead of admiring the impartiality of our laws, should despise them for their inefficiency; and give a sincere preference to the unerring

decisions of the *Red-water*. It has been the fashion lately, to say, that they are taught to steal from their infancy—that they do not know it to be criminal—and therefore, that it is unjust to punish them. This is at least teaching them that they have a good excuse for stealing; and the natural consequence is, that they steal more. But they know *and declare*, that theft is punished in their own country exactly as it is in Sierra Leone: and if a man steal from them, they shew him little mercy. No men know better how to urge the unsuspected integrity of their former character in proof of the improbability that they should have committed a particular theft, now laid to their charge. It is not raw and untaught Kroomen who purloin the goods of others; but those who have lived long among Europeans, who are fluent in their language, acquainted with their manners, and perhaps are about to give up their life of labour and wandering in order to settle in their own country, and whose character among Europeans is therefore of less consequence. It is scarcely worth while to have said so much on the subject: but pity for all those, however guilty, who suffer under laws, or by authority established on the *old principles*, is an essential part of the *new principles*; and of course their guilt is extenuated by every possible

means, that punishment may seem cruelty, and law, oppression.

I do not believe that human sacrifices exist among the Kroomen.

The state of the Kroomen in respect to intellectual improvement, may be considered as stationary; and from what has been already said, it seems hardly possible it should be progressive. It is universally admitted, that if a Krooman were to learn to read and write, he would be put to death immediately. Distinction, respect, power, among his own countrymen, as soon as age permits it, are the objects of every Krooman; he is trained up in the habit of looking forward to these as to all that is honourable or desirable; his life is spent in seeking them by the only means which the customs of his country allow: when possessed of them, every exertion is used to train others in the same principles, in order that he may keep and enjoy what he has acquired with so much labour. All this is supported by superstition; and under the cloak of superstition are cruelty and injustice. Who shall break through these shackles? Premiums have been proposed to Kroomen, if they would settle in Sierra Leone; but take away from the Krooman his desire of respect and distinction in his own country, and you take away his very motive for that industry and

self-denial which procure for him, at present, a preference over other natives.

The indifference of Kroomen to European arts and European comforts, made me once think them a very dull race of men, to say the least. I was struck when I first came to Africa, with the different manner in which a Krooman and a Mandingo man (a Mohammedan) viewed an English clock — It was a new thing to both of them. The Krooman eyed it attentively for about a minute, but with an unmoved countenance, and then walked away to look at something else, without saying a word. The Mandingo man could not sufficiently admire the equal and constant motion of the pendulum; his attention was repeatedly drawn to it; he made all possible inquiries as to the cause of its motion; he renewed the subject next morning, and could hardly be persuaded that the pendulum had continued to “walk,” as he called it, all night. In general, I think, the case is nearly the same. They have little or no curiosity about things which are of no use in their own country; they are careless about our comforts and luxuries; none of them have been rendered necessary by habit, and they would often be inconsistent with the principal objects of their pursuit. — But Kroomen are sufficiently acute and observant where the oc-

casion calls their minds into action; but it is rather from a general view of their character and conduct that I say this, than from particular specimens of ingenuity. They have not the use of letters, and will not permit their children to learn; they talk miserably bad English: living by daily labour, which is paid for in European goods, they have no occasion for manufactures of their own. They have but few opportunities, therefore, of displaying peculiar talents. They make their own canoes, several of their implements of agriculture, and some trifling musical instruments: I know not of any thing else worthy of notice. I ought not to omit, however, that they sometimes plead in their own defence with much art. The evidence against one of the very last I examined on a charge of theft was so strong, that few men would have had the boldness to deny the charge. The culprit, however began a long speech with expressing his sorrow that I was not born a Krooman, and proceeded to enlarge on the superior ability I should in that case have possessed, to distinguish between truth and falsehood, in all cases wherein Kroomen were concerned; not forgetting the security against deception which I might possibly have obtained by means of those fetishes of which white men knew not the value or the use. Had I possessed but these

advantages, I should have known he argued, how much more safely I might rely on his veracity than on all the evidence produced against him; although it was backed by the unfortunate circumstance of the stolen goods being found in his possession. The substance of his defence was, that he had fairly purchased the goods, not knowing them to be stolen; and that Kroomen, whom he named, were witnesses of the transaction, though, for private reasons, they would not speak. His guilt was clear; but had he possessed a tolerable character, he would have had some chance of escaping with a timid jury.—He had been tried once or twice before, and acquitted.

I believe the chief amusement which prevails among the Kroomen is dancing. One of them on board of the Crocodile had a set of dominos, which he had purchased at Sierra Leone. He told me the Kroomen were fond of playing with them. I mention so trifling a circumstance because I know of no other instance in which the natives have adopted or imitated European *amusements*, though they have several amusements of the same general class among themselves. Every departure from old customs, also, is worthy of some note among a people whose peculiar character seems to be so much formed by, and dependent on, the peculiar

customs and ideas which in their own country are transmitted unaltered from generation to generation.

I believe that very few slaves exist in the Kroo country, and those few are little valued; being placed in the country, and land given them on which they are left to subsist themselves. Occasionally the master sends to them for a portion of the articles they raise, if he chance to be in want of them: but they seem not to depend upon the labour of slaves for their own maintenance; nor do they consider it as productive of much profit: I speak, however, from but imperfect information. What slaves they have are chiefly those who, being brought from the interior for sale, are refused by the ships on the coast as being too old.

A Krooman will never sell a Krooman, nor allow him to be sold by others if he can prevent it. Partly from their general usefulness on the coast, partly from the probability that the sale of a Krooman would be severely revenged, they go about every where, in slave ships and to slave factories, and are active agents in the Slave Trade, without any more apprehension of being sold themselves than if they were British mariners. At home, their numbers make them formidable to their neighbours; and they seem

seldom to be engaged in war, but when great divisions exist among themselves: few, therefore, are ever sold.

The numerals in the Kroo language are as follows:

One,	<i>Dóh</i> or <i>Dúh</i> .
Two,	<i>Sau</i> or <i>Saung</i> .
Three,	<i>Tau</i> or <i>Táh</i> .
Four,	<i>Nyéah</i> , (one syllable.)
Five,	<i>Mú</i> .
Six,	<i>Móneah Duh</i> .
Seven,	<i>Móneah Saung</i> .
Eight,	<i>Moncah Táh</i> .
Nine,	<i>Sep-ah-duh</i> .
Ten,	<i>Póó-ah</i> , or <i>Pooneah</i> .
Eleven,	<i>Pooneah Dúh</i> .

I add a few more specimens of the language:

Moon,	<i>Cho'</i> .
Sun,	<i>Giroh</i> .
Night,	<i>Wóoroo-ah</i> ,
Man,	<i>Nyiroh</i> or <i>Nyi-yah</i> .
Woman,	<i>Bi-yinóh</i> '.
Fire,	<i>Nyer</i> , (one syllable.)
Water,	<i>Ni</i> .
Sea,	<i>Yamooz</i> .
Cassada,	<i>Síguruh</i> .
Rice,	<i>Quoh</i> '.

Nearly all the vowels are pronounced very short: the consonants indistinct, with occasionally a strong nasal sound, particularly in the numbers two and three: an apostrophe after a word marks that short breaking off of a sound, (without dwelling on the first letter, or connecting it smoothly with the first letters of the next word,) which is common in many languages on the coast.

TRAITS OF THE AFRICAN CHARACTER.

BY J. ASHMUN, ESQ.

There is perhaps nothing new to be written of the people of this country. They have been so often and so accurately described, that the power of description is exhausted. But by associating, conversing, residing with them, we become more deeply impressed with their peculiarities, and interested in their situation. We forget the remarks of travellers, and are only occupied with our own.

As far as their animal existence alone is concerned, we shall find, from intercourse with the people of Africa, but little cause to commiserate their condition. Their persons are athletic. Acute disorders, unless brought on by excesses, in which black men have commonly little of the beast to indulge, are nearly unknown. The propitious nature of their climate, and richness of the soil, exempt them from the drudgery of agricultural pursuits; the simplicity of their habits, from the fatigue of exercising the arts and manufactures. The prevalence of a perpetual summer, inspires a habit of cheerfulness which few events disturb—none subdue. No system could be devised which would, in a greater degree than their own usages, afford to a rude and simple people whatever pleasures are to be tasted in sportive

pastimes, festivity, and love. Even the labours of the field, which are, by far, the most severe they have to perform, are enlivened with mirth and song; and death itself becomes an occasion of voluptuous indulgence to the living.

They enjoy animal existence in its perfection. And there are certain developements of the mind requiring no culture, and depending much on the vigour and soundness of the body, of which they certainly may boast with great reason. Their memory is surprisingly exact and tenacious. Whatever comes within the grasp of their untutored comprehension, they conceive with clearness and strength. Their senses are quick and accurate; and the impressions which they convey to their minds, are distinct and vivid. Their attention to whatever subject occupies their thoughts, is never weakened nor distracted, by being, like ours, divided between the object itself, and any written representation of it. We see every thing as associated by philosophy and the habits of artificial life, with a thousand foreign uses, and related objects. Hence the feebleness and indistinctness of many of our conceptions. Hence the treachery of

the memory among civilized people. Hence the apathy, and often the absurdity of our feelings, on events to which the savage breast responds with all the sensibility and truth of nature.

Make man's animal nature the centre and the most important part of *his being*: Give the soul, in its revolutions around this centre, just light enough to show the body its proper enjoyments; but not enough to discover to itself its own vast faculties and immortal destinies: Make this condition of being, according to the practice of half the civilized world, man's perfection; and the people of this country deserve to rank high in the scale of human excellence. The white man whose moral sensibilities have given place to the stupid debasement of vice; whose avarice has kinkered and destroyed the finer affections of the soul; sees in the Africans the most voluptuous, the merriest, and, as he judges, the happiest people on earth. Laying aside reflection, we should all pass the same judgment. Forgetting the awful doctrines of christianity, we might, as philosophers, possibly hesitate to pronounce the sum of their enjoyments less on the whole than our own. But regarding these people as those immortal beings, whose essence is intellectual, and whose intelligence derives all its dignity and value from their moral nature;

whose true happiness, pure, deep, spiritual, eternal, can only be found in the knowledge and communion of that one holy God, whom christianity reveals and points the only path to, we perceive their fearful degradation. We see the depth of their debasement. The lower order of qualities which were before our admiration, are but so many aggravations of their wretchedness.— They are all that remain amidst the deep buried ruins of the soul, to supply the place of so much departed magnificence.

They have minds which never received culture. The voice of paternal instruction is never heard in the black man's cabin. A mother's fondness never displays itself in bridling the impetuous passions, in restraining the mischievous and vicious propensities, or even in teaching the "young idea" of her infant charge, "how to shoot." She lavishes, like other mothers, her useless caresses on the person of her child, and has an occasional quarrel with his turbulent and troublesome temper. But some present advantage is the only thing she aims at. The dog that shares her child's mat and trencher, receives the same discipline, and with equally salutary effect. No village school receives the growing boy. The very expediency of moral virtue is not believed; its principles are unknown: its ef-

fects on the character in this world, and influence on man's condition in the next, are truths which never entered into the minds of the wisest of their tribes. Then who shall inculcate maxims of which all are ignorant? God is only known truly by revelation. The mind never instructed in this knowledge, must want it for ever. Behold, then, the just description of the African's mind: A depository for boundless knowledge—all its capacious chambers are vacant. A tablet on which the name and perfections of the Deity may be inscribed in immortal capitals—it is covered over with an universal blot.

They are without a divine revelation. To comprehend the extent of this privation, let the christian look into his own bosom, and trace the character, and perhaps existence, of all the moral furniture of his mind, to the influence of the christian revelation. To the direct and ultimate effect of this glorious system of moral and spiritual doctrines, sealed and attested as they are, by the authority of the Most-high, nearly all that we are of moral, religious, and civilized beings, is to be ascribed. But to no part of these innumerable and powerful influences has the African character been ever subjected. Measure if you can, then, the deplorably collapsed and debased condition of

the moral faculties of these people, and imagine what their just rank must be in the utter absence of every one of those nameless improvements and advantages which flow from the cultivation that our minds receive under the glorious beams of the christian revelation.

Could a civilized people entirely forget the christian sabbath, so as to cease to conceive of their time as revolving in weekly periods, and lose the distinction of holy communion, in the estimate of the days of their month and year, nothing more would be wanting to consign them to a new condition of civil existence. The transition would be greater than imagination can readily conceive. But the people of Africa have no sabbaths. The idea of superior sanctity never attaches in their minds to any day in the year. Time revolves in a monotonous and never suspended, never renewed, series of labours, cares, and low indulgences. Events of uncommon interest divide their lives into unequal periods; and the seasons, in their round, bring with them their changes. The stream of their existence moves else with a sluggish uniformity, which produces all the moral effect greater than is readily credited, of an entire stagnation of the current of events.

The people of Africa have no worship. Take this remark in its

broadest meaning. For they are not merely without their religious temples, priests, and altars—their sacred assemblages, liturgies, and psalmody—(this would, indeed, be deplorable,) but this is the least of their calamity. They have no God to whom to erect their temples and altars—none to whom to address their supplications and praises. We can mount by means of our innumerable helps, by insensible degrees of ascent, from earth to heaven. They are without our helps, and have never climbed the arduous height. They have no fixed and definite idea of God, or of any of his attributes. Admitting the sufficiency of nature to point human reason to the Deity, it never yet has fulfilled its office towards these people. They are without their sacred records, and no tradition attempts, however imperfectly, to supply their place. Hence, all serious convictions of accountability for their actions at a divine tribunal, all sentiments of love and gratitude to a superior Power, all those holy and reviving hopes which transcend the boundaries of this mortal existence, and I may add with the most perfect truth, all ideas of moral worth, are nearly or quite unknown among them. To teach them these “things” in theory, you must first set about inventing a vocabulary of moral terms, and add it to the language.

They have no literature nor science. After teaching the product of one or two decimals a few times redoubled upon themselves, their science in computation is at an end. They have not in general use, nor am I certainly informed that they use at all, any paintings or hieroglyphical representations whatever, for recording or communicating facts. Hence, the channel through which we derive almost all we know of the present, and absolutely all we believe of the past—by which the knowledge of the arts is extended; and the immutable truths of science transmitted with accumulating lustre, along the line of successive generations, has either never been opened, or been long since choked and obliterated in this part of Africa.

That philosophy which traces effects in the kingdom of nature, to their causes, and explains its less obvious phenomena, has never explored its way to these regions of gross and sensual existence. “Nor to the labouring poor in christian countries,” you tell me. But you speak relatively. I mean the assertion in its most absolute sense. The illiterate of the United States may not comprehend the cause of many things they see. But still they believe that there is a cause. The African neither comprehends the cause of what he sees, nor has any notion of its existence. That

the rapid and lusty strokes of the paddle will propel their canoe in a direction opposite to that in which the force is applied, is a fact which they have learnt from constant use. But all the philosophy of Guinea might be defied to proceed a step further, and tell you why the same movement might not be given to the pirogue by a reversed action of the paddle. In the sphere of human actions, they readily enough yield to the common principle of our nature, and suppose that no effect can take place without an agent. But they never extend this argument to the works of God. The cause which annually rolls along the roaring coast of their ocean, from May to November, a chaos of dripping clouds, is as little sought, and regarded as far above the reach of human inquiry, as we should treat the most recondite, unrevealed mysteries of the divine essence. They hear the thunders pealing along their shaken mountain-tops; and it is the thunder only that they contemplate; nor can I learn that they ever stretch a thought so far as to inquire whether the grand exhibition has any other cause than itself, or fulfils any other ends than those which strike the senses at the moment.

The only semblance of letters among them, is the Mandingo writing, which still preserves the distant and defined likeness of

the Arabic character, and is executed and sold by the erratic conjurers, of that tribe, in little slips for amulets. The writers do not even pretend to understand the language of their own "gree-grees," nor the purchasers to read it. It answers its end by a more direct and easy operation, and both parties are satisfied. Connected with the same system of gross superstition is the only institution which involves in its plan the appearance of regular education or instruction. I allude to the Society of the Pariahs or Grigrismen. Into this Society, the male youths, having certain qualifications, and of a certain age, are initiated with much parade and ceremony. They are obliged to retire, for weeks together, into the darkest forests; and submit to a great number of mysterious restrictions for many months; during which, it is supposed that the laws and secrets of the society are taught them. But it is certain that little to enlighten the mind, and nothing to improve the character, has come down to the members of this gloomy fraternity, along with whatever traditions they have to boast.

Finally, having lived without the belief or hope of immortality, they die in despair. I have witnessed the aged and infirm African consciously descending with tottering footsteps to his grave. His accusing breast foreboded

something, he could not divine what, more terrible in the event than the simple extinction of his being. He sought to vent his labouring sorrows by recounting the many sweet and delicious objects he was about to leave—by mourning the loss of an existence so dear to him—and complaining of the hard lot which doomed him to mingle his dissolving clay with the common dust he trod upon. His eye, while he thus anticipated the gloomy destiny to which he knew himself consigned, gave a fixed and affecting expression of despair, of despair demanding condolence which still the heart rejected. Ah! child of eternity, I reflected, with emotions too deep for utterance, your rending bosom betrays the dignity of its deathless inhabitant. What is there, old man, in all the empty trifles you are leaving, that could thus aggravate your regrets to the keenest anguish? Nothing. What delights have you tasted in life that can heave the dying

groan which rends your breast? You delude yourself. And if death be the end of your being, why dread the event that dissolves and mingles with other earth the clay in which you cease to possess an interest? Ah! 'tis the prophetic spirit which stirs your fears. The voice of that immortal principle has caused all the chambers of your soul to reverberate with the language of terror and alarm, which you have never learnt to understand. The "hand on the wall" has appeared, and traced portentous characters, which are legible only to an agitated conscience. I told him of the Book of God, which taught the white man to die in peace; and gave us hope in the better joys of an endless life. He shook his downcast head, and heaving a sigh which he had laboured to suppress, faintly and despairingly uttered too late—too late, and turned the conversation to other subjects.

Cape Montserado, Nov. 20, 1824.

THE AFRICAN CHIEFTAIN.

Some years ago, the brother of Yaradee, the king of the Solima nation, was captured in war, and brought in chains for sale to the Rio-Pongas. His noble figure, awful front, and daring eye, bespoke a mind which could know but one alternative—freedom or ruin. He was exhibited like a beast in the market place, still a-

dorned with massy rings of gold around his ankles, as in the days of his glory. The tyrant who bound him, demanded for him an enormous price, and though the warrior offered immense sums for his redemption, refused to listen a moment to his proposals. Distracted by the thought of his degradation, the tear stole from his

eye, which never wept before, when he entreated them not to cut his hair, that had been long permitted to grow, and was platted with peculiar care. Large wedges of gold which had been concealed in it, were now laid at the feet of his master, to obtain his ransom. All was in vain. The wretch who held him was inexorable. Supplication might as well have been made to the winds of heaven, or to the cliffs and deserts of his country. Hope was now dead—darkness deep and interminable settled upon his soul. “Then burst his mighty heart.” His faculties were shattered as by a stroke from on high—he became a maniac, and that robust frame which never trembled on fields of blood and death, could not sustain the workings of his wounded spirit, but withered and perished under the weight of his chains.

Ye, who under the best government in the world, range at will in the gardens of pleasure, or in the halls of wealth listen to sweet music; at one time improving the intellect, at another delighting the fancy; now tasting the sweets of friendship, now grasping the meed of honour, having none to molest or to make you afraid; could the miseries produced by the slave trade be presented to you in their truth—in their immensity, you would not refuse your offerings to remove a curse which has consigned, and is

now consigning ten thousand manly forms to fetters, and ten thousand noble souls to despair.

Extract from the Report of the Committee for the mitigation and gradual abolition of Slavery throughout the British Dominions, (June, 1824.)

A bill for the consolidation and amendment of the laws abolishing the slave trade, has received the royal assent. It was brought into Parliament by Doctor Lushington, and carried through it by his exertions, supported by his majesty’s ministers. The most valuable new provision which it contains, and one intrinsically of the highest moment, is the abolition of that cruel inter-colonial slave trade which had been permitted to survive the general abolition. No slave can now be transported from one colony to another, but by the express license of his majesty’s government, on grounds to be laid before Parliament; and even this power of licensing such transfer will cease in three years.

It may be proper here to state, that there have been formed in different parts of the kingdom no less than two hundred and twenty associations in aid of the objects of the Society, and that more are still forming.

The number of petitions for the amelioration of the condition of the slaves, and the gradual extinction of slavery, presented at the

lose of the last session, amounted to 225. Those presented in the present session, have amounted to nearly 600.

TRIBUTE TO THE MEMORY OF
THE REV. SAMUEL J. MILLS.

A young minister of the gospel once said to an intimate friend, "My brother, you and I are little men, but before we die, our influence must be felt on the other side of the world." Not many years after, a ship, returning from a distant quarter of the globe, paused on her passage across the deep. There stood on her deck a man of God, who wept over the dead body of his friend. He prayed, and the sailors wept with him. And they consigned that body to the ocean. It was the body of the man who, in the ardour of youthful benevolence, had aspired to extend his influence through the world. He died in youth, but he had redeemed his pledge; and at this hour, his influence is felt in Asia, in Africa, in the islands of the sea, and in every corner of his native country. This man was Samuel John Mills, and all who know his history will say that I have exaggerated neither the grandeur of his aspirations, nor the result of his efforts. He traversed our land like a ministering spirit, silently, and yet effectually, from the hill country of the Pilgrims to the valley of the Missouri. He wan-

dered on his errands of benevolence from village to village, and from city to city, pleading now with the patriot for a country growing up to an immensity of power, and now with the Christian, for a world lying in wickedness. He explored in person the desolations of the west, and in person he stirred up to enterprise and effort the churches of the east. He lived for India and Owhyhee, and died in the service of Africa. He went to heaven in his youth; but his works do follow him, like a long train of glory that still widens and brightens, and will widen and brighten forever. Who can measure the influence of one such minister of the gospel?—*Sermon by Rev. L. Bacon.*

THE EXPENSE required to effect the object of the Colonization Society, is frequently urged as an objection against it. Few, we believe, consider the facilities for transportation, which a prosperous trade to the African colony will, in a few years, we trust, afford, nor the ability which the free people of colour will possess, when they shall have become generally, and earnestly desirous, to make a settlement in the land of their fathers. Many are perhaps mistaken in their belief of the expense which has been incurred in former expeditions.—The Elizabeth, in which the first emigrants sailed to Africa, took

supplies sufficient for several months, and the cost was about sixty dollars for each individual. The *Cyrus* transported one hundred emigrants with provisions for more than sixty days, for twenty-six dollars each.

The passengers in the *Hunter*, which recently sailed for Africa, were taken out with supplies for sixty days, for a little less than twenty dollars to the individual. When the African trade shall increase, and the colony be prepared to admit simultaneously a larger number, and have within itself the means of subsisting them, this last sum will probably suffer a reduction of at least one half, giving to every free man an opportunity of becoming a member of the colony for ten dollars.

SLAVE TRADE.

During the last year, a French slave vessel in the river Bonny, received on board a large number of slaves; and the more effectually to secure them, at evening closed the hatches. The heat of the night was most oppressive, and in the morning, *more than fifty were found to have perished by suffocation.*

A letter from an officer of the *Maidstone*, states, that since that vessel had been on the coast, nearly 2000 poor wretched slaves had been released. "One vessel of 120 tons, had 336 men and boys, and 141 women and girls; the men's room was only about 20 feet square, and 3 feet 2 inches high; the women had a place 9 feet aft, 18 feet forward, and 4

feet high: thus 336 men and boys were crammed into a space of 20 feet square. When the ship was boarded, the women were on their knees, crying for mercy; and 50 of the men in silence awaiting their final doom, (for so the Portuguese traders had assured them;) but when, by means of an interpreter, they were assured of protection of their lives, and of an intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress of every bystander; the scene was touching and overpowering. [*Lon. pa.*]

VERMONT.

It is stated in a letter from a respectable gentleman in Vermont, who has long exerted himself with great zeal, ability, and success, in aid of the Colonization Society, that the "Vermont Auxiliary Society have agreed to solicit a collection throughout the state on the Sabbath next following the Fourth of July, and the President will issue an address in behalf of the Society to that effect. I think the collection will be general. We shall rely chiefly on that for this season."

We hope this example will be followed by the State Societies of New Jersey and New Hampshire and other subordinate institutions throughout the Union. An Auxiliary Colonization Society of great importance has recently been organized at Edenton, N. C.

POSTSCRIPT.

*Office of the Colonization Society, }
Washington, 3d May, 1825. }*

Letters from Liberia have been received up to the 15th February. Perfect health prevails in the colony, and improvements are going forward with great rapidity. The fortifications are rising on an improved plan. "Our pier," says Mr. Ashmun, "a work wholly of stone and mortar, extending into the river 100 feet, at the head of which a fifty ton schooner might be moored, is about one third finished, and is to be completed by the fourth of March.

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COLONIZATION SOCIETY.

MANY a cold-hearted speculatist imagines that this Society, less calculating than enthusiastic, has thought more of its design, than of the means of execution, and has thus begun to build what it will never be able to finish. If this Institution possessed no moral power, such an idea might prove a reality. Looking at Christianity when its Author died, who would have expected that its feeble and exposed infancy would ever grow up to the strength in which it now shows itself, commanding mightiest nations, promising to extend its peaceful empire to the limits of the world, and to rule through all time and through eternity? Little indeed, compared with the whole work to be accomplished, can be done by the present members of this Society did they all possess the zeal and disinterestedness of the earliest postles of the Church.

But as a private Association merely, if favoured by the whole virtuous community,—its cause vindicated by every minister, and patronized by every church, and supported by every christian, it might surely produce results of the highest utility to our country—to the objects of its kindness, and to the nations of Africa. At no very distant period we should see all the free coloured people in our land transferred to their own country, and occupying a hundred towns or cities from which the light of civilization and religion might emanate to bless a thousand habitations of barbarism, superstition and misery. Those whose ignorance and weakness have furnished apologies for crime, to the depredators upon human feelings, liberty and life, might be taught to repel the intolerable insults and injuries endured by them for ages from barbarians more enlightened

yet more cruel than themselves—to receive the doctrines of a heavenly faith, and to rejoice in the duties and hopes of christianity.

Were the income of the Colonization Society to equal that of the American Board of Commissioners for foreign missions, the belief in its inefficacy to accomplish ends of the highest moment, would yield to more correct opinions, and what are now regarded as irrational expectations, would be exhibited as splendid facts. At first the progress of every colony must be slow, but when so advanced, that its produce exceeds its necessities, especially, in fertile, tropical countries, the rapidity of its growth will not be less astonishing, than were discouraging the difficulties of its commencement. Inexperience, to the earliest emigrants, is an obstacle equally formidable with necessity. It is, perhaps, not so much the impossibility of obtaining a subsistence, as ignorance concerning the methods for obtaining it, which forbids their success. But the knowledge which they have been years in acquiring, may be communicated to others in as many days. A colony, however, which has existed for some years, may receive an emigration far beyond the measure of its internal produce, for by its acquaintance, intercourse and trade with the natives, it may make up for the deficiencies of its own supplies.—This remark rests, indeed, for its

truth, upon what is a known fact, that articles may be procured by the Colonists which by barter with such vessels as touch upon the coast, may enable them to maintain a traffick with the natives. Let us then consider the annual increase of the free coloured people to be 5,000. This whole number may be transported to Africa for fifty thousand dollars, a sum less we believe than has been contributed in a single year to sustain the cause of foreign missions. The annual increase may indeed in a small degree exceed this number, but many will no doubt bear their own expenses, and even fewer than we have supposed, require the aid of the Society. At present, to admit into the Colony, simultaneously, two or three hundred emigrants, would perhaps be injudicious, but when this shall be advisable, we are mistaken in our calculations, if, exclusive of provisions for the voyage, which most can readily obtain, the expense to the individual shall exceed ten dollars.

From other principles than those of humanity and virtue, may the Colonization Society expect aid in the prosecution of its design. To the moral sense of our countrymen we appeal with the highest hopes, yet a regard to interest may second the dictates of conscience, and the ceaseless activity of the former give power and effect to the latter. The sentiment

of the heart are contagious. That which was at first but concern for expediency, may become honourable emulation, and he who begins with calculations for gain may finally glow with the enthusiasm of virtue. But should a communion of opinions and action never produce unity of principle, still the selfish and the disinterested may work harmoniously together for the same results.

The object of the Colonization Society commends itself to every class of society. The landed proprietor may enhance the value of his property by assisting the enterprise. The patriot may contribute to the immortal honour of his country by generously relieving those whose degradation and misery in the midst of us, though a reproach, seems inevitable, and by lifting off from the community an intolerable burden. And what is more in character with the christian profession than to enlighten dark minds—to labour for the substantial interests and renown of one's country, and by deeds of noblest and most extensive charity, to break the shackles of superstition, and by conferring on uncivilized nations the freedom which is in Christ, prepare them for an eternity with the perfect, and with God? It is then reasonable to expect that when the publick shall well understand the plans of our Society—perceive as they must perceive its good policy

for the United States, as well as its benevolence towards Africa, every county, city and neighbourhood will institute a series of operations which a few may oppose, but none defeat, whose commencement will be indissolubly connected with success.

“The condition of the free coloured people of our country (say the memorialists of the Richmond and Manchester Societies to the General Assembly of Virginia,) is perhaps sufficiently illustrated by the fact, that in this, the most agricultural state in the Union, although not debarred from holding lands, not two hundred out of 37,000 are proprietors of land.” We may form a conclusion concerning the effects of a coloured population on property from the statement in the same memorial, “That the valuation of the lands of New-York, exceeds the estimate of all the lands and slaves of the most ancient state in the Union.”

For the consummation of this great design, we look to mightier powers. With the Legislatures of those States most deeply affected by the evil which we seek to remove, are deposited the means for its removal, and the authority to apply them to this important end. Let them give command, and the work will be done. The principle of self-love, of interest, of duty, of mercy, urges them to act on this subject without delay; to make

a decision which will be recorded to their praise in heaven—which will be cited by the men of every future age, as a proof that in this fair World of the West justice and humanity were shown consistent with the soundest doctrines of political expediency, and that wisdom and benevolence shed their blended influences upon the Legislators of our country. Who are the characters, what the deeds in history, that, while we read its records, light up a sacred flame in each generous and lofty mind?—It is not Xerxes clothed in purple and surrounded by the magnificent armies of the East; not Alexander marching like the Demon of Destruction over prostrate kings and subjugated nations; not Cæsar, always victorious, that is most admirable and attractive: it is Leonidas dying joyfully for his country—Brutus sacrificing his friend and his life for the liberties of Rome—Aristides always just, that fills the soul with sublime emotion, and commands our truest homage. Moral rectitude and benevolence are the glory of States as well as of individuals. The renown of England acquired by her efforts to abolish the slave-trade and to enlighten the world, is worth more than all the fame of the victories of her navy and her armies—than all her boasted distinction in eloquence, jurisprudence and letters.

With what pleasure do we contemplate those acts of the State

Legislatures which encourage the arts, sciences, and charitable institutions! Poverty can find access to the halls of wisdom: in one place rises an asylum for the deaf and dumb, in another, a blessed retreat for the insane; the wretched female is invited into a place of refuge; the distressed orphans find a home of peace and virtue; and the destitute sick and aged and infirm, the friendless stranger and worn out mariner, see mansions prepared for them by the rulers of our land, and have offered to them a couch of repose and the kindest ministrations of religion.

There is a class however more numerous than all these, introduced amongst us by violence, notoriously ignorant, degraded and miserable, mentally diseased, broken-spirited, acted upon by no motives to honourable exertions, scarcely reached in their debasement by the heavenly light; yet where is the sympathy and effort which a view of their condition ought to excite? They wander unsettled and unbefriended through our land, or sit indolent, abject and sorrowful, by the "streams which witness their captivity." Their freedom is licentiousness, and to many, restraint would prove a blessing. To this remark there are exceptions; exceptions proving that to change their state would be to elevate their character; that virtue and enterprize are absent, only, because absent are the cau-

ses which create the one, and the motives which produce the other.

But we may address the National Congress, and urge its members by the fundamental principles of that constitution which they venerate and swear to support; by the principles recognized as paramount in their exalted stations; by their love of country; by their christian faith; by their manly spirit and their hopes of a glorious fame, to deliberate seriously on the state of our

free coloured population; to regulate and protect the African Colony, and to make such provision for its improvement, as will encourage the States to act more vigorously and with more success. The nation's strength is demanded for a work like this: it cannot be exerted in a better cause. The practicableness of the work we think cannot be questioned, its necessity and benevolence none deny, and its execution we trust nothing shall prevent.

ACCOUNT OF THE NATIVE AFRICANS IN THE NEIGHBOURHOOD OF SIERRA LEONE,

BY THOMAS WINTERBOTTOM, M. D.

THE Coast of Guinea, as it is commonly termed, is divided into the Windward and Leeward Coast. The former extends from Senegal, in about 16° N. lat. or according to some from Cape Roxo, in $12^{\circ} 23'$ N. lat. to Cape Palmas, in lat. $4^{\circ} 26'$: the latter includes the remaining space, reaching from Cape Palmas as far south as European vessels commonly trade for slaves. The Windward Coast receives its name from lying to the northward and westward of the other parts of the Slave Coast, from which quarters the wind blows during a great part of the year. The line between Cape Mount, in lat. $6^{\circ} 46'$, or perhaps more accurately between Cape Mesurado, in $6^{\circ} 13'$, and Cape Palmas, is called the Grain or

Malaguetta Coast; from the quantity of grains of paradise or Malaguetta pepper procured there: it is also frequently called the Kroo Coast. The space from Cape Palmas to Cape Three Points, in lat. $4^{\circ} 40'$ N. is called the Ivory Coast; and where it terminates the Gold Coast begins, which extends about 180 miles eastward.

Almost the whole of the sea coast, for some hundred leagues to the north and south of Sierra Leone, is very low; and in some parts, the tops of the trees, which appear like an immense forest growing in the water, are the first indication of the approach of land. If the river Sherbro be excepted, which is remarkable for its majestic size, and for the distance which it runs inland, there is no

river of much consequence to the southward of Sierra Leone until the Gold Coast be passed. To the northward we meet with a number of fine rivers, some of which are large, and navigable by vessels of considerable burthen. Among them are the Scarcies, called by the Bulloms and Timmanees, Ma-bayma, Sama River, Kissece, Rio Pongas, Rio Nunez, Rio Grande, Gambia, &c. These rivers penetrate into the interior by a great variety of windings, and divide into innumerable branches and creeks, which communicate with each other and with the branches of neighbouring rivers, so as to render the inland navigation very extensive. In sailing up these rivers, the eye is charmed with a landscape perpetually varying, which would afford full scope to the genius and pencil of a Claude. The vast diversity of trees, unknown in Europe, which overhang the banks; the immensity of their growth; the vivid hues of their luxuriant foliage; the sombre shade which they afford in despite of a dazzling and vertical sun; and the awful stillness which prevails in places so distant from the busy haunt of men; and which is interrupted only by the melancholy cooing of the dove, the shrill cry of the parrot, or the noisy mirth of the hordes of monkeys occasionally to be seen on these shores; fill the mind with astonishment, and cause

it to exclaim in the language of the poet,

What solemn twilight! what stupendous shades

Inwrap these infant floods! thro' ev'ry nerve

A sacred horror thrills, a pleasing fear
Glides o'er my frame. The forest deepens round,

And more gigantic still th' impending trees

Stretch their extrav'gant arms athwart the gloom.

The Windward Coast, as above described, is inhabited by several different nations. The Timmanees possess the south side of the river Sierra Leone, together with its branches of Port Logo* (so called from running into the Logo country) and Rokelle, called by the Timmanees Robung-dakell or River of Scales. Thence they penetrate to a considerable distance inland, where they are subdivided into Timmanees, Logos, and Krangos; all of whom it is

*The river gives its name to an old town called Port Logo or Baga Logo, situated near 60 miles above Free Town. There are four other towns close to it. 1. Ar-re-bat. 2. Sendigo. 3. Sierra Leone or Mi-yin-ga. 4. Bomba. The Logo country is distant three days journey from Ar-re-bat; the Limbo country is four days journey distant. After passing through the Limbo, the Foola country succeeds; Teembo the capital is said to be thirteen days walk from Port Logo. The names of the towns between these two last mentioned places are, Ma-kooma, Men-dee, Bam-ba-lec, Bantee, Sa-fro-go, Wo-see-yayma, Mongo, Kamoo-ga, Teembo.

said, speak dialects of the same language. This nation formerly lived at a distance from the sea coast; but being of a warlike and active disposition, they forced themselves down the river Sierra Leone, among the Bulloms, who formerly possessed the whole region from the river Kisse to the Sherbro. They have no tradition by which we can learn at what period this event took place. Not contented with dispossessing the Bulloms of a part of Sierra Leone, they have in like manner forced themselves down the river Scarcies.

The Bulloms inhabit the country on the north side of Sierra Leone river, called Bullom, which extends as far as the river Scarcies, from the banks of which, as has been said, the Timmanees have driven them. To the northward of the Scarcies the Bulloms chiefly occupy the sea coast, as far as the mouth of the river Kisse. They also inhabit to the southward of Sierra Leone the river Sherbro, the Bananas,* the

Plantains, and some other smaller islands. This once powerful nation formerly possessed the whole of the river Kisse, from which they were driven by a nation called Soosoos or Suzees. The Soosoos extend from the river Kisse beyond the Rio Pongas, nearly as far as the Rio Nunez, of which tract they dispossessed a nation called Bagoes, who were once masters of the whole of the Rio Pongas, and of the country between that river and the Rio Nunez, together with a considerable line of sea coast extending from the Rio Nunez southward as far as the river Dembia, nearly opposite to the Isles de Los.* They still retain a few straggling villages scattered here and there among the Soosoos; but are chiefly confined to the sea coast and to the Isles de Los, upon the largest of which, called Tamara, they have plantations and villages. The Bagoes, like the Bulloms, seem to have been of a mild and peaceable disposition, and to have fallen a prey to ambitious and rest-

* The Bananas are three small islands situated in about 8° 8' N. lat. and scarcely distant a league from the continent. At the distance of seven or eight leagues thence to the south east, are situated three other small islands, which are low and sandy, called the Plantains.

Between the Bananas and Plantains, the coast forms a great bay, called the Bay of Sherbro, which has been compared to the Pampus of the Zuider-Zee, in Holland. Into this bay four rivers

discharge themselves, the Kates, the Camarancas, the Sherbro, and the Shebar, which were discovered by Le Maire, in 1615, whilst searching for the river Sierra Leone. The river Sherbro divides into three branches, called the Boom, the Deong, and the Bagroo, which run to a great distance inland. The countries within this tract are generally named from the rivers.

† Called by the Soosoos For-to-ma, or White Man's Land.

less neighbours. It is said of them, that they will not allow Europeans to settle among them; and the reason assigned for their conduct is, that they dislike the slave trade. They make earthen vessels of a blue kind of clay, fashioned into a variety of forms, and burnt in the fire, which they use for holding water and other domestic purposes, and sell to their neighbours. Their canoes shew little ingenuity; they are long, very low and inconvenient, and taper very much from stern to stem. They are rowed by paddles, which the rowers use standing, and they can only go with the tide.

The Soosoos, however, have not remained in undisturbed possession of their usurpation. A few emigrants from a powerful nation, called Mandingos,* settled themselves upon the banks of the Kisee, and have since become possessed of a considerable tract of country in its neighbourhood. The Mandingos are strict Mahomedans, very zealous in making converts, and have spread their religion with much success among the Soosoos, where it appears to be daily gaining ground. Europeans call every one on the coast who professes Mahomedanism, indiscriminately, *Mandingo Man*, or as the Pagan natives term it,

Book Man. This is the same with the *Maraboo* or *Marbut* of travellers. These *Bookmen* are much respected by the illiterate natives, and are very frequently met with in the Bullom and Timanee villages, where they have great influence.

It is not easy to draw the precise boundaries of each of the nations mentioned above, as villages of neighbouring nations are often met with considerably advanced within each other's territories.

The Foola nation lives at a considerable distance from the sea, Teembo, the capital, being nearly in the latitude of 10° N.; they are strict Mahomedans, and are much employed in agriculture and the breeding of cattle.*

Several different nations inhabit the coast to the southward of Sierra Leone, between Cape Mount and Cape Palmas; among the most remarkable of whom are the people of that part called the Kroo Coast, the inhabitants of which spend much of their time on the water, and live chiefly on fish and rice;† they are remarkable for the robustness and fleshiness.

* The country inhabited by the Fools is called Foota. It is supposed to extend about 300 miles from east to west, and 160 miles from north to south; and is said to be surrounded by twenty-four different nations.

* For an account of this nation see Parke's Travels.

† Ichthyophagi, natantes ceu maris animalia.

ness of their bodies, and also for their great agility.

The Kroos, or Kroomen, are a very industrious people, and frequently engage themselves to European vessels upon the coast, continuing on board several months, and acting in the capacity of sailors and traders, in both which situations they shew much intelligence and activity. But notwithstanding their utmost exertions none of them become rich. When any person returns home from the service of Europeans, he is obliged to make large presents to the old men of the town: when this has been neglected, or when it is suspected that a part of his wealth has been concealed, he is summoned by the old people to the Palaver-house, where a fire being made of green pepper bushes, the culprit is suspended over it with his hands tied behind his back, until nearly suffocated with the smoke; a ceremony which never fails to extort a discovery of his treasure, and a compliance with all their demands.

All these nations have languages peculiar to themselves, most of which are not merely dialects of the same language, but essentially different, though confined in some cases to a small district. Even the Bulloms of Sierra Leone, and those of Sherbro, though constituting one nation, differ in their mode of speaking; and this diversity, which is still greater in

other instances, proves a great obstacle to the acquirement of a competent knowledge of the customs of the natives.*

All these languages are highly figurative, and abound in metaphorical expressions, images, and comparisons, drawn from natural objects, which, when translated into European languages, give them a poetic turn. The languages to the northward of Sierra Leone, are softer and more harmonious than those to the southward. Those of the Timmanees and Bullomst are both agreeable to the ear, but the Soosoo excels them all, and in softness approaches the Italian. The Mandingo is the fashionable language in this region, but it is more difficult to acquire than the others, and abounds in guttural sounds. As we proceed southward, the languages become more harsh and unmusical: the Kroos have a

* Bosman observes, "though the Gold Coast is not extended above sixty miles in length, yet we find there seven or eight several languages, so different that three or four of them are interchangeably unintelligible to any but the respective natives: the Negroes of Junmore, ten miles above Axim, cannot understand those of Egira, Abocroe, Ancober, and Axim."

|| A Dutch Mile is 3 1-2 English.

† The Bullom language is spoken from a little to the south of Cape Sierra Leone to Shebar; from which to Shugree, near Cape Mount, the Foy language is spoken.

guttural, singing pronunciation, which is very disagreeable, and one nation below Cape Palmas receives the name of Qua-qua, from their speech resembling the cry of a duck. The frequency of Europeans on the coast has introduced among the natives a kind of lingua franca sufficient for the purposes of trade; though it is not uncommon to meet with individuals among them who can speak English, French, Dutch, or Portuguese with tolerable fluency.

The general face of the countries which have been here noticed, appears to an European uncommonly beautiful and attractive: it is covered with stately and umbrageous trees, among which the elegant palm tree, from the novelty of its appearance, is not the least conspicuous. The soil varies in different parts, but is pretty generally fruitful, and yields abundantly all the necessities of life. The savannahs, or large open spaces of ground, are the least productive, and consist chiefly of beds of sand or rock: they are usually overflowed in the rainy season, and are covered with tall, coarse grass, and a few stunted trees.

The river Sierra Leone lies in $8^{\circ} 30'$ N. lat. and in $15^{\circ} 45'$ of W. long. By early geographers it was named the river Tagrin, or Mitomba. The name Sierra Leone, or Mountain of Lions, applied to it by its first discoverers,

the Portuguese, has been supposed to originate from the mountains hereabouts abounding in lions.* This supposition, however, is certainly ill-founded; as lions are not to be met with in this part of the country at present, nor is there any tradition among the natives of their ever having existed here; and in Cada Mosto's relation of the voyage of Pedro di

* The opinion that Sierra Leone abounded with lions, has been maintained by almost all old writers. Barbot, a Frenchman, who was here in 1678, describing the Baie de France, or St. George's Bay; mentions the watering places situated on the western extremity of Free Town, in a delightful small bay, "which is easily known by the fine bright colour of the sandy shore, looking at a distance like a large spread sail of a ship. The strand there is clear from rocks, which render easy the access of boats and sloops to take in fresh water. A few paces from the sea is that curious fountain, the best and easiest to come at of any in all Guinea, where a ship may fill an hundred casks in a day. Its source is in the very midst of the mountains of Timina, stretching out about fifteen leagues in a long ridge: there is no approaching it for the many lions and crocodiles which harbour there." This, in Barbot's opinion, "is one of the most delightful places in all Guinea. The basin which receives this water being encompassed with tall evergreen trees, which make a delightful shade in the most excessive heat, and the very rocks standing about it, at a small distance from each other, contribute to beautify the place." Barbot used frequently to spend the whole day here and dine beside the *Fountain*.

Sintra, who first discovered Sierra Leone, the following description is given, which shews the true origin of that appellation. "Liedo is the next place they discovered; it is a cape, to which they gave this name on account of the gay appearance which that and the country afforded them. At this cape a mountain begins, which extends fifty miles along the coast; it is high and perpetually covered with the loftiest green trees. Towards its extremity they found three islands,* about eight miles from the shore, the largest of which was ten or twelve miles in circumference. They called these islands Salvezze, and the mountain Sierra Leone, on account of the tremendous roaring of the thunder upon the summit of it, which is continually wrapped up in clouds and mist."

The river Mitomba, or Sierra Leone, is conspicuous for its magnitude, and is one of the most beautiful in Africa.

Its entrance is formed by two projecting points, one on the north western termination of the Bullom shore, called Leopard's island; the other on the north west extremity of Sierra Leone. The last-mentioned point is a low, narrow neck of land, running out into the sea, and is called Cape Sierra Leone; in old

charts it is often named Cape Ledo (Liedo) or Cape Tagrin. It is sometimes also called the True Cape, to distinguish it from a projecting high land, about five miles to the southward, called the False Cape, which is frequently mistaken for the former. The breadth of the river, taken from Leopard's island to the cape Sierra Leone, is about fifteen miles; from this it gradually decreases until it reaches St. George's Bay*, about six miles above the cape, where it does not exceed six or seven miles. From St. George's Bay the river preserves nearly the same breadth, for the distance of near twenty miles higher up: it there ceases to become navigable for vessels of a large draught of water, and divides into two large branches called Port Logo and Rokelle rivers. Before it terminates in these two last-mentioned rivers, it sends off on the north side a small branch, which from running into the Bullom country, takes the name of Bullom river, by the natives called Shallateok; and on the south side it sends off a more considerable branch, called the Bunch, which with the Kates, a river running into the bay where the Sherbro empties itself into the sea, nearly divide the mountains of the peninsula from the main land to the

* The Bananas.

* By French writers this is commonly called Baie de France.

eastward. In one place the river Bunch approaches within six miles of the Kates river, which is called by Dapper, Bangue: "Au midi du Cap de Sierra Liona, il y a une autre riviere nommee Bangue, & celle de Mitombo etant au nord, ces deux rivieres forment une espece de presqu' ile, & la langue de terre qui les separe a si peu d'etendue que les batteliers negres, qui veulent aller d'un fleuve a l'autre, portent leur barque sur les epaules." *Descript. de l'Afrique.*

Several fine bays are formed on the south side of the Sierra Leone river; all of which open to the north. The tide of this river rises about twelve feet at spring tides: during the rainy season it is very rapid, and flows about four or five miles in an hour: it is high water half an hour after seven o'clock at full and change.

The high land, from which Cape Sierra Leone projects, is continued in a chain of hills running to the south as far as Cape Shelling, which forms the northern extremity of the bay of Sherbro. From Cape Sierra Leone the mountains run nearly parallel with the river, in a W. N. W. and E. S. E. direction, continuing to be very lofty until they pass Gambia island, about ten miles above St. George's Bay.*

* The echo which these mountains return when a gun is fired is very great; in consequence of which, and of the

The land forming the peninsula of Sierra Leone, when viewed from the sea, or from the opposite shore called Bullom, appears like a number of hills heaped upon each other in a very irregular manner. On a nearer approach the face of the country assumes a more beautiful aspect. The rugged appearance of these mountains is softened by the lively verdure with which they are constantly crowned; their majestic forms, irregularly advancing and receding, occasion huge masses of light and shade to be projected from their sides, which add a degree of picturesque grandeur to the scene. The most craggy and inaccessible parts of the mountains are covered with forests of immense growth, which yield

A boundless deep immensity of shade.
Here, lofty trees,* to ancient song unknown,

The noble sons of potent heat, and floods
Prone rushing from the clouds, rear high to heaven
Their thorny stems, and broad around them throw
Meridian gloom.†

The lower grounds which are cultivated, preserve a considerable rumbling noise produced among them by thunder, they were named by the Portuguese Montes claros.

Non fan sì grande e sì terribil suono
Etna, qualor da Encelado e piu scossa;
Scilla e Cariddi quand' irate sono.

Petrarca.

* Among these, the wild cotton, or pullom tree; as it is called by the na-

† Thompson.

‡ Bombax Ceiba.

ble degree of verdure through the whole year, which, contrasted with the darker hues of the more distant hills, forms a spectacle highly grateful to the eye.

The shore of Sierra Leone, for the space of six or seven miles from the mouth of the river, is very rugged, and consists chiefly of rocks abounding in iron, which lie upon a sandy bottom. Excepting on the banks of the small creeks, which proceed from the bottom of one or two of the bays, it is quite free from mangroves and ooze, and is little incommoded with swamps.

The land on the opposite or north shore of the river is called Bullom, from a word in that language signifying low land. From Leopard's Island, which forms the north western extremity of the Bullom shore, at the entrance of the river, the land runs in a south east direction to its east-

ties, is one of the most conspicuous, and is probably that which the poet had in view in the above description. Bosman, an author who very seldom deals in the hyperbole, may be suspected perhaps of using this tempting figure, when, describing the vegetable productions on the Gold Coast, he says "I have seen some of these trees so high, that their tops and branches growing out of them were scarce to be reached by a common musquet-shot. They are here called capot trees, because on them grows a certain sort of cotton here called capot."

¶ Description of Guinea.

ernmost extremity called Tagrin Point, from whence it runs almost north. The Bullom shore, though low when compared to the high land of Sierra Leone, may be called high when compared to the coast in general from the Rio Nunez southward, but more particularly from the River Sherbro, called by the natives Mampa, as far south as Cape Palmas. We must except, however, Cape Mount and Cape Monserrado (or Mesurada) both which are high lands. The aspect of the country of Bullom is extremely beautiful; the land is finely shaded by a variety of lofty spreading trees. The soil is remarkably fertile, and the shore, though in some places very swampy, is for the most part bordered by a fine sandy beach.

The island of Gambia, formerly a slave factory belonging to the French, but at present deserted, is placed in the mouth of Bunch River, and is of considerable extent; the land is pretty high, but the shore is covered with mangroves and ooze; and as its situation, in a kind of bay, half surrounded by very high hills, renders it extremely hot, it has always proved very unhealthy. The direction of the River Sierra Leone, as far as this place, is nearly east and west, but now it takes a northern direction, after sending off Bunch river to the east south east. In its course north-

ward it forms a number of islands, most of which are small, and many of them are overgrown with mangroves, and overflowed by the tide. Some of them, however, are of considerable extent, as the island of Robanna, upon which there is a small town of the natives, and a few straggling houses, built to guard their rice plantations. The land is low, swampy, and greatly infested by musquitos. The islands of Tasso and Marabump are also considerable in point of size, and upon the latter are some towns belonging to the natives. The soil of Tasso is rich, and the appearance of the whole island is picturesque, but the land is low, and the shore is nearly surrounded by impenetrable mangroves.* The proprietors

* *Rhizophora Mangle*. This tree, like the banian tree of the East Indies, *ficus religiosa*, is propagated by shoots thrown out from the upper branches; these descend, take root, and become parent trees, throwing out leaves, branches, and shoots, in their turn. Hence a whole forest of mangrove trees are intricately connected with each other, and by these means are so firmly rooted as to resist the most rapid tides, and most impetuous currents. These trees always grow in wet places, and their trunks are generally covered with large quantities of oysters, hence called mangrove oysters. They render creeks unhealthy, by retaining the mud and ooze

of the adjacent slave factory have lately established a cotton plantation upon it, which is likely to become productive.

To the north of Tasso, about eighteen miles above St. George's Bay, is Bance Island, upon which is established a slave factory. This is a small barren island, considerably elevated, with a dry gravelly soil; but being placed as it were in the midst of an archipelago of low marshy islands, the breeze, from whatever quarter it blows, is impregnated with moisture and marsh effluvia, which render it sickly. The air also is very much heated, and the thermometer generally stands four or five degrees higher on this island* than it does at Free Town. During the dry season the river is salt several miles above Bance Island;

and other putrefying substances, among their tangled roots; they render them also dangerous, by affording a secure retreat to alligators. The wood of this tree is extremely hard, and much used by the natives for building houses, as it is not so easily destroyed by the termites as other kinds of timber. The coarse bark is used in the West Indies for ropes, and the softer bark is beaten into threads as fine as flax.

* On the 2d of March, 1793, Fahrenheit's thermometer rose, at Bance Island, at noon, to 98° in the shade, whereas at Free Town, at the same hour, it was only 89°.

TRAITS OF THE AFRICAN CHARACTER.

The natives suffer less from the anticipation of future evils, or death, than more civilized and enlightened people. They have less constitutional sensibility; less foresight; and attach a vastly less value to human life and happiness than christianity and education have taught us to do. Hence, crimes, or the accusation of crimes, which in our estimation, are scarcely deserving of the animadversion of the laws, are often among them unfeelingly visited with the severest penalties. Slavery and death are commonly inflicted for supposed offences, the very definitions of which have long since disappeared from our statute-books. An uncommon run of fortunate chances in their games of hazard, or a simple dream, are often the foundation of a charge of witchcraft; and this charge is seldom made without leading to perpetual slavery, or a violent death. Two weeks ago Jack Morris, a Krooman of uncommon respectability, residing at Mamma's Town on the St. Paul's, dreamed that he unfortunately killed his own brother Tom, who, with himself, is Mamma's head-man, and second in authority only to herself. This dream he innocently related to Mamma. Tom was informed of it; became alarmed, suspicious, and despe-

rate; proceeded to his countrymen on the Mesurado, and found no difficulty in persuading them that his brother Jack was a wizard, and by means of dreaming, incantations and sorcery, was actually employed in working his destruction. A company of these people, headed by his own brother, armed themselves, and hurried off immediately to St. Paul's, laid hold of Jack Morris, threw him into irons, carried him aboard an English Cutter trading in the offing, and procured the master's promise to land him at Settico Kroo; whither messengers were immediately dispatched by land to accuse Jack, and have an order ready, at his arrival, for his execution. The Cutter put to sea before I was informed of these facts, but two days after was compelled, by head winds and a strong northerly current, to run back and come to an anchor in Mesurado Roads. I sent aboard an order for Jack to come ashore, and by this providential circumstance and seasonable interference alone, his life is saved. He solemnly assured me, and I believe truly, that, until informed by myself, he was wholly ignorant of the charge on which he had been arrested. He appears to have been quite sensible of his impending fate, and is grateful for his rescue;

—but his gratitude is cramped by his want of sensibility. He exhibits much of that motionless firmness, which is so often the boast of a proud philosophy, or perhaps with as little reason, the theme of christian clergy, among more enlightened people.

Old Ba Caia of the Island opposite our town, has, from a slave, become a man of considerable distinction and wealth. The island was formerly the property and residence of Philippi, a mulatto woman, whose father is said to have been an American. Her death occurred a few months before the occupation of the Cape by our people, and was the natural effect of sickness and decay. In the frenzy which the event occasioned, and which as usual, was heightened by drunkenness and the impassioned manner the natives have of expressing their grief, Ba Caia applied to his Mandingo priests to explain the cause of the old woman's death. They directly referred it to sorcery, and accused four of her people of having taken her off by witchcraft. No delay. The astonished victims were seized—taken to a point of the island below high-water mark, and struck through the body with spears. The three men who suffered, submitted to the stroke without resistance. The fourth was a woman, who drew the weapon, without falling, from her own body, and hurled it against her executioner.

The old man always supports one or two Mahometan priests [sorcerers.] These are consulted on all occasions which serve to call up the superstitious fears and hopes of himself and people; and as far as I have yet learnt, their advice is always punctiliously followed.

On the arrival of the U. S. Schooner Porpoise, August, 1824, a Spanish slaver, a part of whose cargo was on the island, was chased, boarded and detained, until her character was ascertained. Caia became as usual, alarmed, and by the direction of his Mandingo priests, offered up sacrifices, and performed a multitude of superstitious rites to avert the possible consequences of the seizure of the Spaniard. Confident of the efficacy of his ceremonies, he came over early the next morning to welcome my return, and salute the officers. Cattle, dogs and cats, are commonly immolated by being buried alive.

While the Spanish wreck lay ashore, it became necessary in order to protect the exposed property from the avidity of Caia's people, to fire upon them several times from the fort. The loss of their pillage gave most of them infinitely more concern than their escape from the danger caused them joy. The old man was exceedingly alarmed. Scarcely had his agitation subsided when he awoke in tears from a very distressing

dream which he did not well remember. Going to inform his principal wife, he found her just awoke from a similar distressing reverie, and also in tears. On the same day the robe of Wiggins, his principal manager, took fire spontaneously, as all agree in asserting. Caia's superstitious fears were now consummated. He applied for direction to his Fetish-man, and plead his various diabolical arts with the most sincere and earnest devotion. Every circumstance was ominous; and about 12 o'clock the same day, intelligence arrived of Wiggins's untimely end, which he had met aboard of one of the wrecks. The funeral howl was instantly raised, even before reflection had time to measure the extent of the bereavement. The women were the chief actors in this farce of grief—they wounded each other and themselves with their fists and nails—drank, wept, cried, embraced, ran frantically about, and manifested every thing of grief, but its natural and genuine expressions. Caia, when he heard the tidings of Wiggins's death, was instantly relieved to find the dark portents of the morning fulfilled in so light a calamity. For three days, all was madness, drunkenness, firing, and confused wailing over the island. The interment of the dead body was the signal for sobriety, and not a howl was afterwards heard.

Conscience, operating on the fears and imagination of men, renders them, by a latitude of expression, religious beings. The false philosophy, and artificial disguises of character, growing out of civilized life, form nearly the only exceptions. Where the workings of the mind have not the true religion to direct and fix them, superstition is called in for the purpose. It assumes the garb of the true religion, and vainly professes to fulfil its great ends, by directing the mind to invisible aids—by teaching the efficacy of rites and observances, to obtain benefits which have no *natural* tendency to any effect whatever, and by sanctioning those customs, institutions, and laws of human society, which are necessary to its preservation.

These are the ends alike of the superstitions of the ancient Egyptians, and the Indies; of Greece, Rome, and our Druid ancestors. These too are the objects of the present reigning superstition of Africa. The system, if so much darkness, absurdity, and wickedness, deserve the name, is nearly the same over the continent.

Few of the natives deny the existence of a Supreme Being, or contend for a plurality of Deities; but all have their imaginations so occupied with the supposed influence of subordinate spirits, on their circumstances and pursuits, as seldom indeed to raise their

thoughts to the first cause.

They cannot believe that customs so extensive and universal as those which prevail throughout all the nations of black men, can be without the sanction and providence of the black man's Deity; and nothing is more common, in conversing with them, than to hear the assertion applied to their laws, customs, and rude arts, "God gave them to the black people." Having this belief established, as I shall show, on plausible grounds, they are brought, with extreme difficulty, to admit of any considerable changes in their customs and modes of living, although willing to allow the superiority of others to their own. At the present moment, hundreds of our neighbours are willing their sons should learn the English language, and modes of tillage, cookery, &c. but wholly opposed to their being instructed in letters; which, in their indiscriminating idea, includes our religion, laws, and sciences.

In conversation, they admit every thing said of the God of christians, and the doctrines of revelation; merely because they have no definite notions of their own on these subjects; and wholly unsupplied with arguments to combat what they cannot receive on subjects of so sublime a nature.

Hence an opinion has gone abroad, that this population presents fewer obstacles to the propagation of the gospel, than are to be found in the prejudices of most other uncivilized people. But the advantage, I think, is wholly imaginary. Their superstitions have steeped and poisoned their whole soul. They are associated with every object in nature, every phenomenon of providence and mind, every state and relation of this life, and all their blind notions of the next. I have seen an African population of 1,500 souls, who had received the outward seal of christianity; and boasted that their ancestors, for several generations, had lived and died in the communion and faith of the christian church. I have seen these people kneeling before the holy altar of Jesus Christ, confessing their sins, solemnly renewing their faith in the doctrines of his gospel, and vowing "to renounce the devil and all his works." These people I have at the same time known to have given up *no one* abomination of their pagan ancestors and neighbours. If it could be credited, I have known a christian church on this coast decorated with the abhorred and detestable amulets of African fetechery, grouped in one discordant assemblage with the holy crucifix!

REV. C. M. WARING'S JOURNAL.

(COPY.)

SIR,

"ACCORDING to my instructions, I set off from the Colony on the 23d, accompanied by the Messenger of Chs. Caia. Reaching King Gray's residence at 1 P. M. and not finding him at home, I despatched a messenger to call him, and waited for his return until 4 P. M. when, going in quest of him myself, I met him just out of his town, and demanded the messenger whom he had promised the Governor to send with me. He said he was ready to send, if I would pay the messenger. I told him I had nothing to do with paying a man to do his business. I was not the Governor and could not agree to give any thing. He replied that King George would furnish a man to do the business of them both. I told him that plan would not do for me—that he had promised the Governor to send a messenger in his own name, and I should not leave his town until he fulfilled his promise, and agreed that one of his own people should accompany me. He then declared that a man should overtake me that night, at King George's Town—whither I then proceeded, and arrived at 8 o'clock.

"I found King George sitting in an open hut, by a large fire: told him I had called for the messenger to go with me to the Bassa country; and was promised a man as early as I chose to move, in the morning. He ordered me a fowl, and a house to occupy. It rained hard the greater part of the night.

"Having waited in vain for fair weather, until 10 o'clock on the morning of the 24th, I determined on proceeding for the Junk, in the rain. King Gray's man had, by this time, arrived; and we set forward. We found the path in many places, half-leg deep in water, and in many, nearly impassable—the water rising to the arm-pits. We, however, reached the place of embarkation about 11; when six of us entered a small leaky canoe, and reached the King's residence at the mouth of the river, at 8 o'clock in the evening.

"I estimate the distance from the place of embarkation to the sea, to be 40 miles, and the river's course easterly, near the whole extent. The banks of this river are for many miles below King George's, low, and covered with Mangrove, Palm, and Bambootrees. It then has its way for a short dis-

tance through a hilly country, when the level returns, and continues to within four miles of the mouth. From this part the banks are about ten feet high, and covered with a heavy forest growth.

"Reaching Red Junk about 8 o'clock, many of the people assembled to learn the object of my visit. From them I learnt that King Will had gone on a visit to Pequenina Bassa. They were pleased to be told of the opening of the road, but said, that, before I proceeded, it would be necessary to see their old head-man (*he has the dignity, King Will the authority, of King*) up the river. I requested them to despatch a man directly to call him, and took possession of the house furnished myself and people by the King's son. Having partaken of the fowl furnished me by the same person, I slept very well until morning, on a mat, making use of my cloak for a covering.

"September 25. The morning proving fine, I waited with some impatience for the old head-man until 9 o'clock. He not making his appearance at this hour, although a second messenger had been dispatched for him, I ordered my company to prepare themselves to proceed. A man immediately interfered, and forbade them to move, declaring that it was impossible we could proceed before the arrival of the Old King. I said no more 'till 12 o'clock, when,

finding any longer stay useless, I again ordered my people to get ready. The same person who had before opposed, immediately rose up in the greatest rage, and threatened my company severely, if they dared to proceed. I then seized and girt my sword upon me, and told him I should go on, in defiance of him. I left with the man calling himself the King's mate, a bar of tobacco, a handkerchief, and a few pipes, which I requested him to present to the King on his arrival, and tell him it was not for want of respect to him, but because I knew his words were with King Will and Tom Bassa, that I went on.

"Having arrived at a Kroo-town half a mile distant, I learnt that the troublesome fellow (who had followed us so far) was the King's Attorney, (*Palaver-man.*) He however said no more to me. At this Town I was told, that it was a long way to Pequenina Bassa, and I should not be able to reach it that night. I replied, that I should sleep there, if it took me all night to travel it; and after a very fatiguing march, arrived at 10 o'clock at night. Just as I was ascending the hill on which the town stands, a man came running after us, from a town which I had passed half a mile back, and told us that the King and all the men of his town were absent to Grand Bassa; and that, as there were only women left, I must go back and

lodge with him. I reluctantly consented; and enjoyed, after a weary day, a fine night's rest.

"September 26. This being the morning of the Sabbath, I proceeded very early to the King's town, and was met by an old Kroo-man who had visited England, and spoke correct English. He told me that, as my business was with the King, I must stay till he could be sent for. He accordingly despatched messengers to Grand Bassa, whom he charged not to sleep before their return.

"A large number of people assembling to see me, I took occasion to point out the great difference between them and us, with a view to introduce the Christian religion as the great cause of it.—This I did at large. Some heard attentively, and put many questions—one of which was, 'who made God?'—I told them there never was a time when he did not exist—and that he existed of himself. To this they seemed to assent. A number refused to hear any thing I had to say on this subject, and withdrew out of the way.

"After the people were dispersed I walked on the beach, and about town. On the former I discovered a species of rock, which I supposed would answer for grindstones. A piece has been submitted to your inspection.

"The messengers sent for the King, returned in the night, and informed me that he had sent for

me to Grand Bassa, where all the Kings were together—and my business could be done at once.—

This was welcome intelligence; and at day-light on the morning of the 27th, I put forward for Grand Bassa. About seven miles on, I saw a great quantity of black rock filled with veins of bottle-green colour, which has much of the appearance of glass. A few miles farther, I discovered another species, which had the appearance of the finest marble.—This lies in slabs of 4 to 6 feet long, and 6 inches thick. I have brought a piece for examination.

"At three o'clock in the afternoon, I approached Grand Bassa. At the outskirts of the town, I unexpectedly came upon the people seated in a circle upon mats, under a thick wood. They were occupied in earnest debate, and King Will making a speech at the moment. As I came up, he stopped short, advanced towards and saluted me, by saying, 'I am happy to see you: you have had a great walk.'—The kings and people assembled, then shook hands, and conducted me to the Palaver-house. Then King Will asked me the object of my visit, which I explained to him. He said he was glad—it was what he wanted; for King George and King Gray had stopped the path a long time, and taken away the trade from the people, paying them whatever they pleased. King Tom Bassa expressed his great satisfac-

tion at the arrangement made for opening the path, and said that Kings Gray and George alone had interrupted the intercourse, and charged him with it as a subterfuge. I was told to wait till tomorrow, when they would have King John and Joe present, and talk the matter before them.

"September 28. A canoe was dispatched for the Kings named yesterday, who arrived about ten o'clock. King Will then introduced the business which had brought me there, while they expressed assent, in the customary way, by bowing their heads. I was desired to declare myself fully; which I did according to my instructions. They said they were well agreed to all I said, and hoped that the best understanding might exist between them and our government. The messengers were called upon to corroborate what I said, which they did in their turn; and all appeared to be satisfactory. They stated that they had never taken the part of any against us; and never intended to do it. They have sent along some of the head-men to pay you their respects, and if necessary, re-affirm their assent.

"During my stay here, I lost no opportunity to state to the Kings the great advantages we held over them—and all owing to the christian religion. King Will said he had heard that God would judge the world, and that every man

would be on the earth again. I told him it was truth. He said that he had not been able to rest since he heard so—that often his heart would cry—but he did not know how to pray. This gave me the opportunity which I wanted. I stated to him the happiness of making the Son of God his friend. He replied that he knew not in what way to do it; and while I explained to him the way, the tears rolled down his cheeks. Perceiving that I noticed them, he said, 'Your words make my heart cry, but I must come to the Cape and hear more about God.'

"King Bassa told me he had sent two slaves to Trade-town the day before, for sale. I told him it would be much more advantageous to keep his slaves, to work his rice plantations, and make palm-oil—these productions selling for more than the slaves. I told him that we would buy all the sugar and coffee he could make. 'Of coffee,' said he, 'there is plenty growing at my place. Twenty years ago we sold it to the English; but since that time I have not heard it asked for until now. We cut it down every year to make rice-farms.' I told him not to cut any more, for if he would have it gathered and sent to us, he should be paid a good price for it. On desiring to see the tree he sent one of his men to show it, on our return to Pequena Bassa. The trees are there very abundant.

Some are thirty feet high, and nine inches in diameter. I have brought long some of the unripe berries, and about forty plants. I am persuaded that it grows on the Cape.

"Having thus completed the objects of my journey, I made the best of my way home, where I ar-

rived on the 2d of October. I judge it to be 80 miles from the Cape to Grand Bassa."

I remain, &c.

C. M. WARING.

REV. J. ASHMUN.

October 3d, 1824, }
Monrovia. }

—HONOUR TO WHOM HONOUR IS DUE.

In a concise history of the origin and progress of the Colonization Society, presented in our first number, we observed, "that those operations which gave existence to this Institution, are to be traced principally to the thoughts and exertions of the Rev. Robert Finley, a retired but eminent christian, in New Jersey." At the time, however, when that article was penned, we were ignorant of certain facts on this subject, with a knowledge of which we have since been gratified. These facts diminish in no degree the honours of the venerable clergyman just mentioned, while they prove that he was not alone in his opinions, but that others, to whom he was entirely unknown, had thought on the subject of African colonization, as early as he had done, and had adopted plans on this subject, which, equally with himself, they were anxious to execute.

Dr. Thornton of this city, had been among the first who took the

subject into consideration, as will be seen by a reference to Brissot's journal of a tour through the United States, published about the year 1792.*

*In the year 1787, Dr. Thornton proposed the subject of the colonization of the people of colour on the coast of Africa, to the citizens of Boston, and of Providence, Rhode Island; and induced many of that class, to consent to accompany him in an expedition for this purpose; but the community generally preferred colonization in this country, and refused to furnish means except for this, and the project failed.

"Doctor Thornton, intimately connected with the Americans whom I have mentioned, runs a different career,—that of humanity. Though, by his appearance, he does not belong to the Society of Friends, he has their principles, and practises their morals with regard to the blacks. He told me the efforts which he has made for the execution of a vast project conceived by him for their benefit. Persuaded that there never can exist a sincere union between the whites and the blacks, even on admitting the latter to the rights of freemen, he proposes to send them back, and establish

The honourable C. F. Mercer, had for some time previously to the establishment of the Society, made its design a subject of much reflection, communicated his sentiments to others, and by a well timed effort in the legislature of Virginia, secured the adoption of resolutions, which had unquestionably much effect upon the de-

them in Africa. This plan is frightful at the first aspect; but, on examination, it appears to be necessary and advantageous. I shall not enter upon it here, but reserve it for my letter on the state of the blacks in this country. Dr. Thornton, who appears, by his vivacity and his agreeable manners, to belong to the French nation, was born at Antigua: his mother has a plantation there. It is there that, instead of hardening his heart to the fate of the negroes, as most of the planters do, he has acquired that humanity, that compassion for them, with which he is so much tormented. He told me, he should have set his slaves at liberty, if it had been in his power; but not being able to do this, he treats them like men."—*Brissot's Travels*, 1792.

cisions of the meeting which organized the Institution, and a most favourable influence upon its earliest operations. Indeed, several distinguished individuals in this district, appear separately, yet simultaneously, to have been intent upon a project of this kind: and though never perhaps, previously to the formation of the Society, had they proposed a distinct and systematic mode of action; yet they were convinced that something should be done for our free coloured population, and that Africa was the country to which they should be transferred. Heaven appears to have prepared the minds of many for combined exertions, and to have excited a deep spirit of concern for the people of colour which has already done much, and which we trust will be extended and strengthened until Ethiopia shall stretch out her hands unto God.

EXPRESSIONS OF PUBLIC SENTIMENT.

If we may judge of popular opinion, by the journals and newspapers of the day, we may congratulate ourselves upon a very considerable accession of late, to the number of our active friends, and to the favourable regard entertained towards our cause throughout the country. We publish the following extracts without comment:

From the New York Observer.

FREE BLACKS IN NEW JERSEY.

The New Jersey Colonization Society, have passed a resolution that it is expedient to adopt measures to raise funds sufficient to defray the expense of fitting out a vessel, under the direction of the society, to take free blacks to the colony at Liberia. The free blacks of N. J. are to have the preference.

From the Albany Argus.

There are few subjects, which engage the attention and excite the exertions of the philanthropists of the present times, of greater importance than that of the colonization of free persons of colour. The establishment of the *American Colonization Society*, in its infancy as it is, and limited as has been its means, has accomplished enough already to serve both as a reward for the past efforts of its friends, and to animate them to further and more extended operations. It has effected at least so much, and it probably will effect much more; for the subject will gradually grow upon the attention of the country, until it becomes as generally an object of interest and regard as it is of importance. We trust it will. No subject can appeal, we should think, with greater force to our national feelings, nor to those feelings, perhaps, of a better sort, out of which should spring compassion towards an unfortunate and exiled race. It seems to be the middle ground, upon which the several interests throughout the country, in relation to slavery, can meet and act together. It appears, indeed, to be the only feasible mode by which we can remove that stigma as well as danger from among us. Their sudden and entire freedom would be a fearful, and perhaps dreadful experiment, destructive of all

the ends of liberty, for which their condition would unfit them, and which they would doubtless greatly abuse. Even their release, at apparently proper intervals, but uncontrolled as to their future habits and location, would be a very hazardous charity. Their gradual emancipation, therefore, under the advantages of a free government, formed, in their native land, by their own hands, offering all the rewards usual to industry and economy, and affording the means of enjoying, in comfort, a reputable and free existence, is the only rational scheme of relieving them from the bondage of their present condition. Towards this, the labors of the Colonization Society have been sedulously directed; and it is not, probably, too much to say, that they are worthy of the united, if not the exclusive co-operation of the country. Believing this from the beginning, it was rather with regret, benevolent as the purpose was, that we witnessed the efforts that were at one time made to direct the attention of the free blacks to Hayti; both because it rendered less efficient the exertions of the Society and the United States' agents, and retarded the growth of the colony; and because the results could not so well promote, ultimately, the welfare of the population proposed to be benefitted.

On the whole, the prospect of

the Colony is flattering. Already the Society and the government have achieved much. The difficulties and dangers of a beginning, (the more arduous in nearly every attempt) have been surmounted. The African has obtained a foothold on his native soil; and if the colony is not yet in the enjoyment of all things incident even to their colonial condition, the settlement has surmounted the obstacles of disease, of native hostility, and of internal disquiet; it is now peaceful, appears to be secure, and promises to become prosperous.

From the Elizabeth City Star.

At a meeting of a number of the citizens of Elizabeth-City, and of the county of Pasquotank, held in pursuance of previous notice in the Court-House on Tuesday the 3d day of May, 1825—Charles Grice, Esq. was called to the chair, and John C. Ehringhaus was appointed Secretary.

On motion of Doct. William Martin, it was unanimously resolved, that it is expedient to form a Society, auxiliary to the American Colonization Society, to be denominated the Pasquotank County Auxiliary Colonization Society.

Upon nomination the following officers were chosen:

Isaac Overman, President.

Enoch Sawyer, Esq. first Vice President.

Doct. Wm. Martin, second Vice President.

John C. Ehringhaus, Secretary of the Board.

Benjamin Sutton, Treasurer.

Joseph Pritchard,
Charles Grice, Esq.

Thomas L. Shannonhouse,
Esq.

Gen. William Gregory,
Exum Newby,
Caleb White.

Managers.

From the Petersburg Intelligencer.

It is known that the Colonization Society, numbers among its friends some of the clearest heads and purest hearts, of whom this country, and particularly the southern states, can boast—and that Marshall and Pleasants and Washington, and Crawford and Jackson and Calhoun, are among its most important officers. It commenced its operations early in Mr. Monroe's administration, and it always found in him a warm, steady and useful friend. Most of our readers are probably aware that the principle on which the society proceeds, was first (in this country) suggested by the Virginia Legislature, upwards of twenty years ago; and that it gave rise to a correspondence between Mr. Monroe, then governor of this state, Mr. Jefferson, then president, and Mr. King, then as now, American minister in London. The disturbed state of the world obstructed the design at that time, but our legislature have

repeatedly given it their sanction. Wherever its designs have been generally made known, it has gained great favour; witness its popularity with all classes of men in this town. To its friends, we are sure we need not recommend the Journal it is about putting forth; to those who are not decided in their opinion of the society, we would suggest, that as its objects are confessedly of great importance, and so many great men think them feasible, the matter ought at least to be enquired into; and those who wish information, will no where find it so fully and so accurately furnished, as in the pages of the Repository.

From the Baltimore Morning Chronicle.

The appeal which the Resident Agent of the American Colonization Society, has made to the Clergy of the United States, is well timed and politic, and cannot fail to elicit a support which will tend to the furtherance of the objects of the society.

There is a degree of moral and religious beauty, most delicately intermixed in the idea "of taking up collections" on the 4th of July, for an object so hallowed as the restoration of the descendants of Africa, to the soil of their fathers, that must strike the mind with peculiar force, and cannot fail to find its way to every generous heart. That hand that would refuse its *mite* to so holy a contri-

bution, never yet felt the pulsation of benevolence, nor obeyed the dictates of brotherly affection. There is a luxury in doing good that commends it to our adoption; but the degree of that luxury is heightened into the most enviable sublimity, where its participation is the reward of disinterested charity, enlarged patriotism, and christian virtue.

From the New York Tract Magazine.

What is the condition and character of those who are emancipated? No individual merit can elevate the black to the condition of the white man; no path of honourable distinction is open to him; no post of honour or usefulness is within his reach; he is excluded from the society of whites; he is degraded, and conscious of his hopeless degradation, he wants motives to virtuous exertion and industry, and consequently sinks into poverty and vice. It is true there are individuals who avoid poverty and vice, but those who resist the natural tendency of their condition are few. In general black people gain little, in many instances they are great losers, by emancipation. Laws may relieve them from slavery, but laws cannot change their colour.

Free blacks are collected in large towns and cities, where a great portion of them are found in the abodes of poverty and vice,

and become the tenants of poor-houses and prisons. As a proof of the tendency of their condition, the following striking fact, among others, has been mentioned. The state of Pennsylvania, before the last census, had a population of upwards of 800,000; the number of free blacks, was about 26,000, and yet one half of the convicts in the state prison were free blacks.

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From the (Geo.) Missionary.

At a called session of the Jackson County Auxiliary Colonization Society, held on the 2d day of April, 1825; the following preamble and resolutions were offered and unanimously adopted:

Whereas it is obvious that the present is an age of *great* and successful experiment and enterprise, all having the melioration of the condition of the human family in view; and whereas we do believe that the American Colonization Society may be justly ranked with the greatest means employed at this time, with a view to the accomplishment of those events which are indispensable as a prelude to that happy day (and which cannot be distant) when violence and oppression shall be driven from the world, and the "knowledge of God shall cover the earth as the waters cover the sea:"

Therefore be it Resolved, That this Society, impelled by the fore-

going considerations and convictions, and in anticipation of final success, renew to each other the solemn pledge of fidelity and perseverance in aiding to the utmost of their means the *great* and laudable enterprize of the Parent Society.

2. *Resolved*, that this Society in anticipating the approaching 4th of July next, see much to excite their love and gratitude to God, and they trust in a just proportion their love to their fellow creatures of every cast: It is therefore recommended that that day be set apart as the *Day* that ushers in the first and great American Jubilee; and that so far as the members of this Society are concerned, or their influence extends, to loose the bands of labour on that day—and that a committee consisting of Wm. Pentecost, Hugh Montgomery, David Boring, Hosea Camp, and Joseph Hampton, be, and they are hereby appointed and requested to open a correspondence with such persons as they may deem most friendly to the institution, with a view to solicit donations in behalf and for the use of the Parent Society, and to call their attention to the expediency of forming Auxiliaries; and that they also avail themselves of the advantages of that auspicious day, in soliciting donations for the use of what we do not scruple to call, one of the greatest enterprises.

3. *Resolved*, that it is the opinion of this Society, that the cause in which the American Colonization Society is engaged, is *National*, and therefore requires and merits *National* aid; they consequently look with anxious anticipation to the National and State governments, for their efficient co-operation, and to Auxiliaries and individuals for more liberal contributions.

4. *Resolved*, that the Treasurer of this Society transmit to Richard Smith, Esq. Treasurer of the American Colonization Society, all the money in his hands, except so much as may be necessarily retained for incidental expenses, and report to the Society at the next meeting.

5. *Resolved*, that the proceedings of this day be transmitted to the editors of *The Missionary* for publication.

6. *Resolved*, that the Society now adjourn to the first Saturday in September next.

A true copy from the minutes.

W. PENTECOST,

Secretary p. t.

From the Boston Recorder and Telegraph.

Christians! you whom Christ has made free, what will you do for Africa? What will you do to correct the abuses which so gene-

rally prevail on the anniversary of our National Independence? You are doubly free; and when you assemble to hear your pastor's plea for suffering humanity, will you not bring with you some small portion of that abundance with which Providence has crowned your labors, and consecrate it to the relief of so many suffering children of our common parents? Yes, you will cheerfully, gladly do this; and when you return to your homes, how sweet the consolation, that your humble offerings, be they ever so small, will ere long soften some bed of sorrow, mitigate some pain, or put a Bible into the hands of some miserable African who is now a heathen!

We regard the cause of the American Colonization Society, as one that is very dear to the heart of Everlasting Love. We do hope its claims will be remembered, both by ministers and people, on the ensuing anniversary of our National Independence. Why cannot every Society in New England make a contribution to this object, either on that day, or (in case no public services are held) on the Sabbath preceding, or subsequent? It would be of immense benefit to the cause of Africa, and certainly no disadvantage to those who contribute, so long as the doctrine holds good, that, "it is more blessed to give than to receive."

"From an account of Moravian Missions in the West Indies."

"Notwithstanding the unfavourable feeling which unfortunately prevails in some of the islands, many of the colonial governments and of the proprietors of estates, have shewn themselves much disposed to countenance, and even to invite the exertions of the Brethren, who have been domiciled among them as a Protestant Episcopal Church, for nearly a century past, having no less than 28,000 Negroes under constant instruction, and the beneficial effect of whose efforts they have experienced in the improved character and conduct of their slaves. From several of these proprietors offers have been received of land for new settlements, and of other assistance in forming them. Though the Brethren will not attempt the establishment of new stations, without invitation or consent from the owners or superintendants of adjoining estates, yet, where invitations are received, they are anxious to avail themselves of such openings for the further extension of the Gospel. But the present embarrassed state of the islands renders it impossible to obtain in them an adequate supply for the erection of chapels, and other necessary buildings: it is only, therefore, by the aid of their friends in Great Britain that the Brethren can hope to accomplish

the objects which they have so much at heart.

"Under these circumstances the Committee of the London Association, encouraged by the anxiety so generally prevalent in behalf of the unhappy Negro race, and stimulated by an earnest desire for the wider extension of the Gospel of our Lord and Saviour in these eventful days, venture to bring this case before the Christian public, which they do in the confidence that the prospect of so important an amelioration will not be blighted by the want of means to carry it into effect, and to satisfy the ardent desires, and the extreme necessities of this hitherto benighted and degraded class of our fellow creatures."

The Committee propose to open a separate subscription for the purpose of assisting the Brethren in the establishment of new stations in the West-India islands, with the consent or on the invitation of the proprietors, or superintendents of estates, and in providing facilities for the education of the children of the Negroes. The plan on which this last branch of missionary labour is conducted by the Moravian Brethren, will be seen in the following extract from a recent letter from the Rev. L. Stobwasser, lately a missionary in Antigua.

"It has always been the practice of the missionaries of the Brethren's Church, whenever

they could possibly do it, to establish schools among the Negroes.—It is evident what an influence may be obtained on the minds of children by means of schools, especially if the sole aim of them is to procure for them a more immediate access to the sacred books of Scripture. Among Negro slaves, a Sunday school seems the only one practicable. Our method is to give to every child a lesson pasted on a small board, which they put into a bag or pocket they have for that purpose, and in which they exercise themselves in the evenings, also at noon, and in the field at their breakfast time. We take care to find on every estate, if possible, a Negro who is able and willing to instruct them; and when there are no such Negroes to be found, we encourage the most able we can get to visit us once or twice a week in the evening, besides Sunday, in order to be qualified by us for the instruction of others: much has been done by the Brethren in this way, and in our Negro congregations in Antigua, teachers are not wanting to give effect to the charity which the generous friends of missions and Sunday schools might feel disposed to exercise in this cause.

“When I first came to the island of Antigua, Sunday schools were generally reckoned to be impracticable, though frequent, and not unfruitful attempts, were made, especially by our truly indefatigable brother, James Light, (now in Jamaica.) By degrees the prejudices of the planters against permitting the Negro children being taught to read, which in the beginning were very perceptible, wore away; and we see on those estates where the children are most generally instructed, the beneficial consequences of it. Quite a different generation seems there to rise, and gives the prospect of happier days for the Negroes.”

“There is now an amazing desire among the children, and even among adult Negroes, to learn to read; and many have declared that they wish to be able to read the sacred Scriptures themselves, for their comfort and instruction. An opportunity to satisfy such a laudable desire is now afforded, which, if permitted to pass away, may perhaps not soon return, but which, under the blessing of God, may lead to an entire reformation of the slave population of Antigua.”

Christian Observer.

*Written on perusing in the last number,
the account of the African Chieftain.*

And must this mighty spirit yield,
This frame robust give up its breath;
Not nobly on the bloody field
Where valour sinks in death.
But bound with an inglorious chain,
The scorn of every coward slave;
The thought is madness—I disdain
To die but with the brave.

Break! break! these fetters and I'll
bring

A precious treasure to your hand—
Know I'm the brother of a king,
Who rules a golden land.

These massy rings assert my fame,
I've wealth concealed within my hair;
More shall be yours, if more you claim,
But save me from despair.

Thus spake the Chieftain, while the tear
Stole silent down his manly face;
Not death, not death, he cried, I fear—
I fear but this disgrace.

Bold mountains of my native land,
I'm lost—nor ever more shall see
Those rugged heights, that daring stand
And say we shall be free.

O give me drink, my hopes are dead,
In mercy break this cursed chain;
Act like the lion, take my head,
But not prolong my pain.
Souls of the mighty Chiefs, whose blood
Flow'd freely on that dreadful day,
You saw my deeds, how firm I stood,
Take, take, this chain away.

G.

From the National Intelligencer.

THE NEGROE'S DREAM.

I dreamed I was sailing afar

And swift o'er the high swelling wave;
Before me was morning's bright star,
Its light to my pathway that gave.

And happy I thought me and blest,
So kindly and nobly the sea
And the fresh blowing breeze from the
West

Bore on my proud vessel and me.

'Twas then, from around and above,
Rich harmony fell on my ear,
And a voice sung of Freedom and Love:
It was happiness only to hear.
And it sung of an African shore,

Where black men can also be free—
When I heard that, I listened the more,
For I thought that the voice was to me.

I look'd, and the coming of day
Had dim'd that bright star in my eye;
And, afar in the distance, there lay,
At the meeting of ocean and sky,
A land, that, as nearer I drew,
Most enchantingly rose on my sight,
While the sun rose in glory, and threw
O'er its green woods his mantle of
light.

And there stood—I shall never forget—
A white man, with look so benign—
Determined—unbending—and yet
So lovely—'twas almost divine.

The fetter was under his feet,
Around him were those who had come,
In thousands, rejoicing to meet
Their brother, and welcome him
home.

The sun had far mounted the sky,
When my pathway on ocean was o'er,
And none was so happy as I,
When, delighted, I leaped on the
shore.

In freedom and joy did I stand,
And pour forth my thanks to my God,
Who thus led me back to the land,
My fathers for ages had trod.

SYDNEY

THE AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

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COLONIZATION SOCIETY.

Many consider this Institution as proposing a plan, to the execution of which, it is altogether inadequate; something they acknowledge it may do, perhaps much, but its inability, as they imagine, to effect all which is desirable in its object, stands against it a valid and unanswerable objection. They maintain that the *uncertainty* connected with its results is a sufficient reason for denying to it their contributions. They demand demonstration that the application of their money and efforts will be succeeded by operations which shall deliver our country from its greatest misfortune, and regenerate all Africa's population. The principle upon which such men act, has, we believe, never been permitted long to exist in any mind born for high enterprise and achievement, and destined singularly to improve and bless mankind. To beings

like ourselves mystery must ever invest the future. Most human actions are related to objects and events which, until revealed by time, no penetration can discover; and to predict with perfect accuracy, what will be the consequences of any measure, is beyond the power of the keenest sagacity. We must act upon probabilities or hardly act at all. It is to moral evidence, not to mathematical demonstration that we look for direction in the daily occurrences and duties of life, and to demand a brighter light, if any such exists, is to question the wisdom and benevolence of Heaven.

If a scheme must present, not merely according to our best judgment, the characteristics of feasibility and extensive usefulness, but must also be demonstrably, infallibly connected with the accomplishment of the full measure of our wishes, in reference to

its object before we will give it our sanction and support—we must abandon every noble project of the age, and indeed every one of which we can form a conception. Every intelligent and candid man who has sincerely attended to the claims of the Colonization Society, and deeply investigated its principles and its history, will, we think, acknowledge that its success, to a considerable degree, is almost certain, to a great extent, highly probable, and if encouraged and aided, as we may reasonably hope it will be by the legislatures of the States and the National Government, its results may equal the amplest desires of the patriot and philanthropist. We have asserted and stated the reasons for our opinion, that as a private association assisted by the charities of the whole christian community, the Colonization Society might confer great benefits upon our country, the objects of its patronage, and upon Africa; that the extension of its moral influence might augment its energies, or set in operation new powers for the fulfilment of the same ends, and that the government of our country, might be induced to consummate the work which this Institution has so auspiciously commenced. The christians of our land *will* give it their aid, its moral influence will, we believe, be widely diffused, and the character of our government,

and the moral sentiments of the age are in such accordance with the doctrines of this Society, that it is difficult to understand how our rulers can long refuse to recognize its plans, as founded in good policy towards ourselves, and in the best feelings towards others. But because these expectations rest upon the strongest probabilities, and not upon absolute *certainly*, shall we refuse to make those efforts and lend that aid, which tend to give them reality. Not such is the conduct of those who rise from poverty to wealth, from obscurity to fame, from confined and unnoticed stations to the lofty eminences of power, influence and great beneficence. The authors of the most splendid discoveries which have ever enriched the world, the philosophers who have enlightened it, the philanthropists who have relieved, reformed and blest it, have put invention to the stretch, and been unremitting in exertion, while *doubtful* whether success would ever reward their intellectual labour, or their sacrifices terminate in utility to mankind. With them the bare possibility of success has brought every power into intense action. The faintest hope has sustained the most arduous efforts of our nature. The mere absence of demonstration, that some law of necessity rendered failure certain, has buoyed up their spirits amid a thousand dis-

appointments, and enabled them to move on in their own course, regardless of the contempt or the frown of the world.

Had Sir Isaac Newton, before he engaged in his speculations, demanded evidence that they would immortalize him, we had still gazed upon the lights of Heaven utterly ignorant of their size, and of those laws by which they are controlled and directed in their beautiful and sublime courses. The systems of the universe had remained mysterious, and that science which illustrates the grandest works of God, had probably still been hid from the understanding of mortals.

Our own country, so fertile, extensive and fair, covered with a population civilized, independent and free, might at this time have been in all its natural rudeness the abode of a few wandering and savage tribes, had Columbus required more than probable evidence to stir him up to his daring and glorious enterprize. And what! what at this hour had been the condition of our world had any thing more than a rational belief and hope, concurring with adventitious causes been necessary to give a start to the human mind, and to set forward our race in the high career of social, political, and religious improvement? Among the most cultivated nations, superstition had still bound the conscience, and tyran-

ny possessed the throne. The reformation had never burst forth with its light, nor commerce extended her dominions—nor science exhibited her treasures—not the spirit of freedom rode victoriously forth to unchain the bodies and the souls of men. The present had been like ages that are past a period of lethargic existence, in which the many lived for the few, and the question whether the rights of the people should be sacrificed to the nobility, and despots, was considered as settled by the authority of Heaven.

If the Colonization Society then be engaged in a good and great design, it merits encouragement, nor can the *indefiniteness* of its expected success constitute any sound reason for the denial of such encouragement. Were the disposition to demand evidence which the case does not admit, and because it is unattainable, to remain inactive, universally to prevail; then indeed would failure be inevitable, for we should be left destitute of the means to effect the end. But were the probabilities of success, far less than they are, and yet this whole country resolute in its determination to accomplish it, and earnestly intent upon the best measures for this purpose, obstacles now formidable might appear insignificant, and hope be succeeded by confidence. How often is that which appeared im-

possible, found practicable. Difficulties vanish before the combined energies of an intelligent and enterprising nation; and through its agency, what the wisest and most sanguine dared not predict, is frequently realized. Let none then remain indolent, because he cannot calculate exactly the results of his exertions. Humane, virtuous, and generous actions, though they may be frustrated, as to their object, will in some sense be always successful—their remembrance will live and be felt, and he who practises them is more admirable in defeat, than another in victory.

“And more true joy Marcellus exiled feels,
Than Caesar with a senate at his heels.”

We become wise by misfortune, and from the ruins of many a noble purpose in a subsequent age, and under fairer auspices, frequently arise systems whose beauty and utility all acknowledge, invincible

in strength, and durable as time. The worst which can happen to the Colonization Society, is to fall in a glorious enterprize—Heaven we trust will prevent such an event. The African colony has been established under the protection of God—it prospers, and is extending,—its able advocates multiply in our land—deep sympathy is felt for it in the heart of our nation—the ministers of religion plead for it with our country and with Heaven—christians of every name are aroused for its aid—ten thousand prayers have gone up to the throne of eternity in its behalf—kind and friendly sentiments towards it are rapidly spreading to the boundaries of this great Republick, and the jubilee is at hand, when we trust a rejoicing people will express gratitude to the Almighty for independence and freedom, by liberal contributions for those, who, though nominally, have never really, known either.

AGRICULTURE OF AFRICA.

BY THOMAS WINTERBOTTOM, M. D.

PHYSICIAN TO THE COLONY OF SIERRA LEONE.

THE quickness and luxuriancy of vegetation in this country is such, that, without much exaggeration, the plants may be said visibly to grow. As the trees are not despoiled of their leaves at once, but have a constant succession, they always retain the ap-

pearance of summer: but although a considerable degree of verdure continues through the whole year especially in such parts as are shaded by woods from the scorching heat of the sun, yet its brilliancy is remarkably increased on the falling of rain.

Agriculture, though in a rude and infant state, is practised along the whole extent of the western coast of Africa. As the natives in general, have no farther solicitude than to provide for the necessities of the present moment, they take little care to guard against contingencies, so that the failure of a single crop would be apt to produce a famine. They first chuse a spot of ground large enough for the purpose of a plantation or *lugar*,* as they term it. This is generally at a small distance from their town, and is proportioned to the number of its inhabitants. The greatest fatigue they undergo is in clearing the ground, which is done by merely cutting down the trees, the small ones close to the surface, and the larger ones a few feet above it. No care is taken to remove the stumps, nor even the trunks of the larger trees, but where each falls, there it is suffered to remain.† This labour is performed

* From the Portuguese word *lugar*, a place.

† If nature had not wisely provided for the destruction of vegetables as rapidly as they are produced, sufficient space would not be left for them to grow in; but no sooner is a tree deprived of life, than myriads of white ants, called termites, commence their destructive attacks; so that it is very common to see the trunk of a tree lying upon the ground, which retains its form, but so scooped out by these insects, that it crumbles to pieces the moment the foot is placed upon it.

during the dry season; and a short time before the rains are expected, the whole is set on fire, and the ground is thus rendered as clear as the flames can make it, the unburnt wood being left strewed over the field. The proper time for preparing the plantation is shewn by the particular situation in which the Pleiades, called by the Bulloms *a-warrang*; the only stars which they observe or distinguish by peculiar names, are to be seen at sunset. At this time of the year, columns of smoke may be seen rising all round the horizon, and at night a fiery tinge is communicated to the clouds. The grass, which grows here to the height of six or eight feet, and which a long continuance of dry weather has rendered very combustible, burns with great violence and rapidity, and in those parts where the country is more free from wood than around Sierra Leone, it is not safe to travel at this time of the year without being provided with materials for striking fire. When a traveller sees a torrent of flame rushing towards him, he can only hope to escape by making another fire, and following its progress until he secures a place for retreat.

It was probably towards the conclusion of the dry season, when Hanno reached the bounds of his navigation, as he takes notice in his *Periplus* of this custom of burning the grounds, the novel

appearance of which created in him and his companions no small alarm. "Sailing quickly away thence," he says, "we passed by a country burning with fires and perfumes; and the streams of fire supplied thence fell into the sea. The country was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered, at night, a country full of fire; in the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came, we discovered it to be a large hill, called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire, we arrived at a bay called the Southern Horn."

Having burnt as much of the wood as the fire will consume, as soon as a few showers of rain have fallen, and softened the dry and parched ground, the natives prepare to sow their rice or other grain. About Sierra Leone, the whole agricultural process consists in throwing the rice upon the ground, and slightly scratching it into the earth with a kind of hoe; it is very rare that any further care is bestowed upon it until nearly ripe. As soon as the grain is in the ear, some old people and children are sent to reside in a sorry hut or hovel, built in the middle of the lugar, in order

to drive away the prodigious flocks of rice birds, *emberiza oryzivora*, which now appear, and which are continually on the watch to commit their depredations. The harvest, of which there is only one in the year, is generally completed within four months from the time of sowing. Their method of reaping is to cut off the spikes very close with a common knife, and after tying them up into sheaves about as large as the hand will conveniently grasp, to stick them upon the burnt stumps, which are plentifully scattered over the field. They never lay the sheaves up in granaries, but as soon as the harvest is cut, they thrash out the grain, by beating the ears, which are laid upon the ground, with two small sticks, one held in each hand. The grain is winnowed by means of a piece of mat, having a stick for a handle, not unlike an English hand fire-screen. One person pours the grain from some height, and three or four standing round keep up a constant current of air with these fans or mats. In order to separate the husks more easily from the grain, the rice is steeped in hot water, and afterwards spread out on mats to dry in the sun. Sometimes the rice is dried in the sun, without having been previously moistened; in this state it is longer in drying, and the husks are with more difficulty separated; but the grain is much

whiter than when it has been previously wet. The grain is afterwards preserved in large baskets, which will hold half a ton or more. In some parts of the country these baskets are made in the form of a pitcher, narrow at the mouth, and bulging out below: when they stand exposed to the air, as is frequently the case, they are plastered on the outside with clay baked hard in the sun, and are then placed on a kind of tripod about three feet high, and covered with a thatched roof.

As the natives on the coast are ignorant of the advantages of manure, and probably are too idle to hoe the ground, they never raise two successive crops from the same plantation: a new one is made every year, and the old one remains uncultivated for four, five, six, or seven years, according to the quantity of land conveniently situated for rice planta-

* The unappropriated land belonging to the village is in general at the disposal of the head man, who, during his own life time, may alienate it at pleasure; but disputes are very apt to arise respecting the right of occupancy, however large the sum which may have been paid for it. It is most prudent for Europeans to make purchases on the condition of paying an annual rent, and if it has been stipulated in due form at a meeting of the head men of the country, and be afterwards punctually paid, the land may be transmitted to their heirs, provided they are at the same time strong enough to defend their acknowledged right.

tions, which may be possessed by them. The plantation is cultivated by all the inhabitants of the village, in common, and the produce is divided to every family in proportion to its numbers. The head man of the village claims from the general stock as much rice as, when poured over his head, standing erect, will reach to his mouth. This quantity is scarcely adequate to the expense which he incurs by exercising that hospitality to strangers and others, which is expected from him as a duty attached to his office.

Though each village and town has its public plantation, individuals are allowed to cultivate others for their own private use, and this they frequently do, employing sometimes their own labour, but generally slaves for that purpose. This custom is very prevalent among the Foolas, where land, in consequence, begins to be considered not as public, but private property, and is subdivided into particular plantations, some of which are so extensive as to merit the appellation of farms. The Foolas have likewise made such considerable progress in the science of agriculture, as to raise successive crops from the same ground. Every year, before sowing time, they collect the weeds, &c. into heaps, and burn them, and then they hoe into the ground the ashes, after having mixed them with the dung of cat-

tle, which they have in abundance.* The Foola nation is the only one on this part of the coast to whom the title "Armentarius Afer" can be justly applied: Cattle are in general lean, and not well flavoured, but when fattened with better food than the coarse grass of the savannahs, their flesh is scarcely inferior to English beef. The common meth-

*Notwithstanding the comparatively improved state of agriculture among the Foolas, they still remain ignorant of the use of the plough, and are obliged to till the ground by mere strength of arm. Their country, however, being well cleared of wood, appears to be in a very favourable state for the introduction of this useful implement. There is scarce a doubt that they might easily be taught to apply the labor of the cattle, which they raise in great numbers, to the cultivation of the ground. As a proof that the Africans are not averse to the introduction of improvements into their country, during my residence at Sierra Leone, a chief of considerable importance, named Cuddy, came there from the river Gambia, attracted by curiosity, and a desire of information. This man, whose appearance instantly announced a mind of no common cast, was so much struck with what he saw there, that before he went away he engaged in his service two of the most ingenious mechanics in the colony, one of whom, a carpenter, among other things, was to make a plough, and the other was to teach his people the art of training oxen for the draught, and fixing them to the yoke. For a further account of this person, see the Report of the Directors of the Sierra Leone Company, London, 1795.

od of killing them is thus described in the journal just alluded to: "We were surprised at the dexterity with which a man threw a rope over a cow's head, whilst running full speed from some other men, who were in pursuit of her: having got the rope round the neck, they threw the beast upon its back, and tied its feet, and the old chief having first said the prayer of Bismillah, 'in the name of God,' without which no Mahomedan would touch the flesh, cuts its throat. They are very unskilful butchers. After skinning the animal, they cut off the quarters, and afterwards took the bowels out." In another place it is said, "they killed a bull for us this morning, which they butchered in a shocking manner, for they quartered it without skinning it, or cutting its throat." In the neighbourhood of Sierra Leone, they also cultivate beside rice,* the plantain, the rival of the bread fruit, and occasionally raise maize, Guinea corn, ground nuts, sweet potatoes, millet, cassada, &c. This latter root, from which tapioca is obtained, is of two kinds, one called the sweet cassada, which is perfectly innocent in

* It is said, though I apprehend, not very correctly, that one acre of rice yields more food than five acres of wheat. The rice raised around Sierra Leone grows in dry grounds, and even upon the sides of hills, and is accounted much more nutritious than the Carolina rice.

every form ; the other, or bitter cassada, when eaten raw or unprepared, is possessed of such deleterious powers as speedily to prove fatal to all animals who eat of it.

When the root of the former is grated small, it is baked into bread, with no other preparation than pressing out the juice. It is uncertain whether the bitter cassada is to be found in Africa ; it is distinguished from the sweet cassada by wanting the fibrous substance or pith which the latter contains. A variety of excellent fruits grow upon the coast, but no more attention is paid by the natives to their cultivation than to that of crabs or blackberries in England. Ananas, or pine apples and oranges, are met with in great perfection. Grapes grow in great abundance also, but for want of cultivation they are too acerb to eat. Those introduced by the Sierra Leone Company from the island of St. Thomas are productive and well flavoured. The company have also introduced, with equal success, the granadillo, and in a little time, probably, the Africans will receive, through the same liberal source, the other delicious fruits of the West India Islands. They have also bananas, cocoa nuts, guayavas, water melons, papaws, several species of plumbs, and many wild fruits, unknown in other parts, some of which are very excellent.

Among all their vegetable productions, however, there is none for which they ought to be more grateful than for the palm tree, one of the most useful inhabitants of the forest, as well as one of its greatest ornaments. The leaves of the palm tree afford an excellent thatch for houses, and a kind of hemp of which fishing lines, &c. are made. The inner bark is manufactured into a thick kind of cloth, on various parts of the coast ; and from the outer bark of the young tree are frequently manufactured baskets, mats, &c. This tree has been not unaptly compared to the mast of a large vessel, having its summit crowned with verdure. Its fruit, which is nearly as large as a hen's egg, when roasted is esteemed a great delicacy, and yields the palm oil, which they hold in much esteem, and use in all their dishes instead of butter. To procure the oil, the palm nuts are gathered when ripe, which is known by their fine red colour, and beaten in a mortar until the pulp is completely separated from the nucleus. A quantity of water is then added, and the whole mass is poured upon a kind of sieve, formed of split bamboo. The water, together with the pulpy part of the nut, passes through, and is received into a large iron pot, leaving behind the fibrous part and the stones ; the former is thrown away, but the latter are reserved.

The pot, with its contents, is placed upon the fire to boil, and as the oil, which is of a crimson colour, rises, they skim it off for use. When no more oil can be extracted by boiling, the contents of the iron pot are poured into a hole dug in the ground, and when the water has drained off, the solid part is taken out, and exposed to the sun to dry. To this is added, in order to form a soap, a quantity of the small unripe fruit of the papaw sliced, together with a certain proportion of an alkaline lixivium obtained by burning the leaves and stems of the plantain and banana trees, and the capsules of the wild cotton or pulloom tree. The ashes are put into a kind of basket composed of bamboo, and water is poured upon them so as to obtain a saturated solution; the ingredients, to which this ley is added, are frequently stirred, and boiled until they become stiff. An oil is also extracted from the kernels of the palm nuts, the shells of which are broken between two stones, and the kernels picked out. The latter are then parched in an iron pot, and afterwards pounded in a large mortar; they are next boiled in water, and the oil skimmed off as it floats on the surface. This is used for the same purposes as palm oil, but more nearly resembles butter, as it has no peculiar smell. This oil is mentioned by Cada Mosto, who made a

voyage to Senegal in the year 1455. He says, "they make use of a certain oil in the preparation of their victuals, though I could not learn whence they drew it; which possesses a three-fold property, that of smelling like violets, of tasting like oil of olives, and of tinging victuals like saffron, with a colour still finer." Herodotus appears to describe the same kind of oil, when he says the Ethiopians wash themselves in a certain *fountain*, which renders their skins as shining as oil, and imparts to them a smell like violets. To this cause he attributes their attaining so great an age, that of 120 years, hence called Macroii, or long lived. As this tree does not grow in the Foola country, or at least not in sufficient abundance, the Foolas are obliged to purchase the oil, of which they are extremely fond, from their neighbours.

The palm tree, moreover, affords the natives for drink

"Its freshning wine,

More bounteous far than all the frantic
juice

Which Bacchus pours."

To procure the palm wine requires no small degree of agility and address. As the trunk of the tree is too rough to allow the hands and knees to be applied in climbing to its summit, the natives use a kind of hoop of an elliptical form, made of bamboo, and open at one side. The person about

to ascend, first passes the hoop round the stem of the tree, including himself also, he then fastens the hoop by twisting its two ends into a kind of knot. The hands are applied to the sides of the hoop, while the feet are firmly pressed against the tree, and the lower part of the back supported by the opposite end of the hoop. In order to advance, the person thus prepared, draws his body a little forwards, keeping his feet steady, and at the same moment slips the hoop a little higher up the tree, after which he advances a step or two with his feet. In this manner he alternately raises the hoop and his feet, and thus advancing, he gains at length the upper part of the stem, just below where the branches are thrown off. Here, at the height of 50 or 60 feet, with no other support than the pressure of his feet against the tree, and of his back against the hoop, he sits with perfect composure. In a small bag hung round his neck or arm, he carries an augur to bore the tree, and a gourd or calabash to receive the wine. A hole is bored about half an inch deep, below the crown of the tree, and into this is inserted a leaf rolled up like a funnel, the other end of it being put into the mouth of a calabash capable of containing several quarts, which is filled in the course of a single night. The liquor is discharged more abundantly during

the coolness of the night and morning, than in the heat of the day. About a quart of wine may thus be procured twice a day, for the space of a month, from each tree, without any injury to it, as it will yield the same quantity for many succeeding years. If, however, wine be taken from it for a longer time than about a month, the tree either dies or requires a much longer respite to recover. When the palm wine has been drawn off, the hole is carefully filled up with mud, to prevent insects from depositing their eggs in it, the larvæ of which would destroy the tree. Upon the Kroe coast it is the custom to cut the tree down, and to burn or scorch the outside before they tap it, probably to excite a degree of fermentation. Palm wine, when fresh drawn, is sweet, remarkably cool and pleasant, and very much resembles whey in appearance, and somewhat in taste. In this state it is not in the least degree intoxicating; but after standing twenty-four hours it enters into the vinous fermentation, and becomes very inebriating, and on that account is preferred by the natives. In order to increase the intoxicating effects of palm wine, they infuse in it a little of the bark of a species of plumb, called by the Bulloms rot; they also render the natural fermentation more brisk by adding the lees of a former brewing. When drunk

to excess, it is said to produce a violent head-ache, though perhaps only in those who are not much accustomed to it. Palm trees sometimes grow in sandy places, but are in general indicative of a good soil, and it is fur-

ther remarked, that "wherever palm trees grow, however arid the soil, there is always water to be found, by opening the ground to the depth of ten to fifteen feet." This has not escaped the observation of the Africans.

FOR THE AFRICAN REPOSITORY.

The fiftieth year of our country's independence is at hand, and never did our political Sabbath dawn upon us in more prosperous circumstances. The day may well be kept as a jubilee;—let it be ushered in with devout thanksgiving to God, and with new and peculiar deeds of benevolence. We rejoice that some of the principal religious denominations in our land, have resolved thus to commence it, and have selected as the object of their charities, the American Colonization Society. An object more appropriate to the occasion, more congenial with the spirit of the gospel, more beneficial to our beloved country, especially to a large class of suffering fellow beings amongst us, could not have been selected. With all our heart do we second and enforce the appeal which has thus been made in its behalf.

Never were the necessities of this Society so pressing, and never was there a prospect of so much

good being effected, by the same amount of means, as at the present moment. After encountering much opposition, and struggling with many difficulties, a colony has at length been planted in a favourable spot, and is now prosperous beyond all example of similar establishments. With a soil bringing forth spontaneously, and in abundance, the necessities of life, on terms of amity and good neighbourhood with the surrounding natives, and with accommodation for more emigrants, the infant colony looks to the Society to redeem its pledge, by sending out their brethren and other friends to join them. The Society, however, have not the ability to do it. To send out the hundreds and thousands of respectable free people of colour, who are now anxiously waiting for opportunity and means to join the colony, they have but *a few dollars* in the treasury.

Under these circumstances, we make our appeal to the liberal and humane, the benevolent and the

pious, throughout the land. And we do it with perfect confidence in the goodness of our cause, and in the enlightened liberality of the American people.

In respect to the magnitude and importance of its object, the Society holds no inferior rank among the numerous benevolent institutions of the present day. The restoration of thousands of free, though degraded people of colour to their own native land, and there exalting them to the rank, intelligence, and enjoyment of rational beings, is an object which must commend itself to a nation of free-men as worthy of their vigorous support. An institution which promises to bear an important part in communicating religion, learning, and civilization to a continent immersed in idolatry, ignorance, and barbarism, must interest the heart, and engage the best efforts of every Christian philanthropist in the land. And what patriot bosom does not swell with joy at the prospect, however remote, of his beloved country being freed from the heaviest calamity that oppresses her? Such a prospect is opened by this Society, which provides an asylum, to which those who are now held in involuntary servitude may be sent, when they are emancipated, and where they shall enjoy all the rights and privileges of men.

It is then the cause of humanity, of patriotism and of God for

which we plead. And shall this cause languish and die for want of support? Must the Society, after having gone thus far, say to the infant colony, 'We leave you to yourselves;' to the many respectable free people of colour who are waiting to join them, 'We cannot aid you;' and to injured, bleeding Africa, 'We can do no more to retrieve your wrongs?' Will our countrymen permit us to hold this language? We cannot believe it. They are not insensible to the claims of justice and humanity on other subjects. They are not ungrateful for their national blessings, nor do they express their gratitude with their lips only. They pour into other apartments of the treasury of benevolence their abundant offerings. And why not into this? Has not Africa claims upon us of the most sacred kind? For centuries her shores have been lined with the slave-ships of Christian nations; millions of her sons have been torn from her bosom with the most unheard of cruelty: and numbers of them have been brought into this country, have cultivated our soil, and ministered to our convenience. Are we not, then, under the strongest obligation to restore such as have not the means of returning, and as a recompense for her wrongs impart to her the blessings of civilization and christianity? Does not humanity also call upon us to use every effort to

put a stop to that most iniquitous traffic in human blood which has so long disgraced the civilized world? This traffic we firmly believe will never be effectually suppressed, until the tribes of Africa are enlightened to see its turpitude—until they are taught by the gospel to look upon every man as a brother, and derive their support from the cultivation of the soil and the arts of civilized life.

We are accustomed to boast of the tendency of our free institutions to elevate the mind, and lead on to deeds of greatness and goodness. Nor is the boast groundless. The friends of human kind, in all quarters of the globe, are looking for its exemplification.—Shall they look in vain? There never was, and perhaps never will be, a finer opportunity to show to the world the benign influence of our free institutions, than the one which is here presented. The introduction of the christian religion, learning, and civilization into Africa, the annihilation of the slave trade, and the diffusion of freedom and happiness over a continent in degradation and wretchedness, are objects worthy of American freemen. The accomplishment of them would confer immortal glory on our name. To the patriotism, humanity, and justice of our countrymen, therefore, we confidently make our appeal.

And especially do we call upon the ministers of religion, of every

name, to aid in this divine work. To whom can we appeal with stronger hopes of success, than to the authorized ambassadors of Him who was the friend of the friendless, and whose gospel breathes peace and good will to man, no less than glory to God? They will not, they cannot regard with indifference the objects of this Institution. Although the demands upon their benevolent efforts are numerous and pressing, yet they will not turn a deaf ear to this call of humanity and mercy. They will not suffer the spirit of charity, which is at length roused in our churches on this subject, again to sleep, nor to spend itself in fruitless resolutions. They will feed the holy fire, and fan it to a flame. They will spread before their flocks the claims of this Society,—will urge them by the wrongs of Africa, her ravaged villages, and her coast stained for centuries with the blood of her sons. They will point to the bright prospect which beams on that unhappy land through the efforts of this Society—point them to Ethiopia already beginning to stretch forth her hands unto God. Nor will they cease from their efforts, until the people of their respective charges shall bring their abundant offerings to aid this work of love.

To the planter and the farmer—the merchant and the mechanic—to all classes of our fellow citizens, we appeal, and call upon them to

devote a portion of their substance, as God has blessed them, on the approaching anniversary of our country's freedom, to this benevolent purpose. Let this be done—let the country awake to this object as they ought, and the Society will receive an impetus which will carry it forward in its work,

and make it instrumental of all the good which its most sanguine friends ever anticipated. Let this be done, and millions yet unborn will call us blessed. Let this be done, and a monument of our first national jubilee will be erected, which shall stand when the heavens and the earth shall be no more.

MORAL QUALITIES OF THE AFRICANS.

THE negroes are accused of idleness. The accusation of indolence, which is not without some degree of truth, is often exaggerated. It is exaggerated in the mouth of those who are accustomed to employ force to conduct slaves to labour. But, blacks or whites, all are laborious when stimulated by the spirit of property, by utility, or by pleasure. Such are the negroes of Senegal, who work with ardour, says Pelletan, because they are unmolested in their possessions and enjoyments. Since the suppression of slavery, adds he, the Moors make no inroads upon them. Thus villages are rebuilt and re-peopled. Such are the laborious inhabitants of Axiam, on the golden coast, whom all travellers love to describe. The negroes of the country of Boulam, whom Beaver mentions as inured to industry; those of the country of Jagro, celebrated for an ac-

tivity which enriches their country; those of Cabomonte and of Fido or Juido, are indefatigable cultivators, - says Bosman, who certainly is not prejudiced in their favor; economical of their soil, they scarcely leave a foot path, to form a communication between the different possessions; they reap one day, and the next they sow the same earth, without allowing it time for repose.

The Portuguese historian, Barros, says, in some part of his work, that the negroes were, in his opinion, preferable to the Swiss soldiers.

In 1703, the blacks took arms for the defence of Guadaloupe, and were more useful than all the rest of the French troops. At the same time, they defended Martinico against the English. The honourable conduct of the negroes and mulattoes, at the siege of Savannah, at the taking of Pensacola, is

well known; and also during our Revolution, when incorporated with the French troops, they shared their dangers and their glory.

Henry Diaz, who is extolled in all the histories of Brazil, was a negro. Once a slave, he became colonel of a regiment of foot soldiers of his own colour, to whom Brandano (who was certainly not a colonist) bestows the praise of talents and sagacity. In a battle, struggling against a superiority of numbers, and perceiving that some of his soldiers began to give way, he darts into the midst of them, crying, *Are these the brave companions of Henry Diaz?* His discourse, and his example, says a historian, gives them fresh courage, and the enemy, who already thought itself victorious, is attacked with an impetuosity which obliges it to fall back precipitately into the town. Henry Diaz forces Arecise to capitulate, Fernanbon to surrender, and entirely destroys the Batavian army.

In 1745, in the midst of his exploits, a ball pierced his left hand; to spare the delay of dressing the wound, he caused it to be amputated, saying, that each finger of his right is worth a hand in combat. It is to be regretted, that history does not inform us where, when, and how this general died. Menezes praises his consummate experience, and speaks of the Africans, who, all of a sudden, are converted into intrepid warriors.

George Roberts, an English navigator, pillaged by the captain of a privateer belonging to his country, sought refuge in the isle of St. John, in the Archipelago, near Cape Vert. The negroes give him succour. An anonymous pamphleteer, who dare not deny the fact, endeavours to extenuate its merit, in saying that the condition of George Roberts would have moved a tyger to pity. Durand extols the modesty and chastity of negro wives, and the good education of the mulattoes at Goree. Wadstrom, who boasts much of their friendship, thinks their sensibility more mild and affecting than that of the whites. Captain Wilson, who lived among them, speaks highly of their constancy in friendship: they shed tears at his departure.

Doctor Newton relates that one day he accused a negro of imposture and injustice. The latter, with pride, replies, do you take me for a white? He adds, that, on the borders of the river Gabaon, the negroes are the best race of men that exists. Ledyard says the same of the Foulahs, whose government is paternal.

Proyart, in his history of Loan-go, asserts, that if the negroes, who inhabit its coasts, and who associate with Europeans, are inclined to fraud and libertinism, those of the interior are humane, obliging, and hospitable. This eulogium is repeated by Golberry :

he inveighs against the presumption with which Europeans despise and calumniate nations, improperly called savage, among whom we find men of probity, models of filial, conjugal, and paternal affection, who know all the energies and refinements of virtue; among whom sentimental impressions are more deep, because they observe, more than we, the dictates of nature, and know how to sacrifice personal interest to the ties of friendship. Golberry furnishes many proofs of this.

The anonymous author of the *West Indian Eclogues* owes his life to a negro, who, to save it, sacrificed his own. Why has not this poet, who, in a note, relates this circumstance, mentioned the name of his preserver?

Robin speaks of a slave of Martinico, who, having gained money sufficient for his own ransom, purchased with it his mother's freedom. The most horrible outrage that can be committed against a negro, is to curse his father or his mother, or to speak of either with contempt. Strike me, said a slave to his master, but curse not my mother. It is from Mungo Park I take this and the following fact. A negress having lost her son, her only consolation was, that he had never told a lie. Casaux relates, that a negro, seeing a white man abuse his father, said, carry away the child of this monster, that it may not learn to imitate his conduct.

The veneration of blacks for their grandfather or grandmother is not confined to life: in mournful sympathy they hang over the ashes of those who are no more. A traveller has preserved the anecdote of an African who recommended a Frenchman to respect places of interment. What would the African have thought, if he could have believed that one day they would be profaned throughout all France—a nation which boasts of its civilization?

The blacks, according to the account of Stedman, are so benevolent one to another, that it is useless to say to them, love your neighbour as yourself. Slaves, particularly those of the same country, have a decided inclination to assist each other. Alas! it happens always, that the wretched have nothing to hope but from their associates in misfortune.

Several maroons had been condemned to the gallows: one has the offer of his life, provided he becomes the executioner of his fellows—he refuses—he prefers death. The master orders one of his negroes to perform this office. Wait, said he, till I get ready: he goes into the house, takes a hatchet, cuts off his hand, returns to his master, and says to him, Order me now to be the executioner of my comrade.

We are indebted to Dickson for the following fact: A negro had killed a white man; another, ac-

cused of the crime, was about to suffer death. The murderer acknowledged his crime, 'Because,' said he, 'I cannot suffer the remorse I must feel from the idea of being the cause of the death of two individuals. The innocent man is released; the negro is sent to the gibbet, where he remained alive during six or seven days.'

The same Dickson has informed us, that among one hundred and twenty thousand negroes and creoles of Barbadoes, only three murders had been known to be committed by them in the course of thirty years.

The gratitude of the blacks, says Stedman, is such, that they often expose their life to save that of their benefactor. Cowry relates, that a Portuguese slave having fled to the woods, learns that his master is brought to trial for the crime of assassination: the negro goes to prison instead of his master, gives false, though judiciary proofs of his pretended crime, and suffers death instead of the criminal.

The anecdote of Louis Desrouleaux, a negro pastry cook, of Nantes, is little known. After he left Nantes, he lived at the Cape, where he had been a slave of Pinsum, of Bayonne, a captain in the negro trade, who came with great riches to France, where he was at last ruined. He returns

to St. Domingo. Those who, when he was rich, called themselves his friends, now scarcely recognized him. L. Desrouleaux, who had acquired a fortune, supplies their place. He learns the misfortune of his old master, hastens to find him, gives him lodging and nourishment, and, nevertheless, proposes that he should live in France, where his feelings will not be mortified by the sight of ungrateful men. 'But I cannot find subsistence in France.' 'Will an annual revenue of fifteen thousand francs be sufficient?' The colonist weeps with joy—the negro signs the contract, and the pension was regularly paid, till the death of Louis Desrouleaux, which happened in 1774.

The French ought to bless the memory of Jasmin Thoumazau, born in Africa, in 1714. He was sold at St. Domingo, in 1736. Having obtained his freedom, he married a negress of the Golden coast, and, in 1756, established a hospital, at the Cape, for poor negroes and mulattoes. During more than forty years, he and his wife were occupied in giving them comfort, and rendering his fortune subservient to their wants. The Philadelphian Society at the Cape, and the Agricultural Society at Paris, decreed medals to Jasmin, who died near the close of the century.

Abbe Gregoire.

LATEST FROM LIBERIA.

THE favour shown by Heaven to our African colony will excite, we are confident, in many hearts, the most sincere and fervent gratitude. The intelligence which has just been received, up to the 5th of April, represents the settlement as greatly improved in its buildings and agriculture; as in a state of perfect peace, and generally in good health. The emigrants by the Hunter were, soon after their arrival, visited by the fever of the climate; but the symptoms were mild and favourable. The natives were disposed to trade with the colony, and no dissensions existed among the neighbouring tribes. We regret, however, to state, that many buildings cannot be completed, for the want of the requisite materials: "Two or three articles," says Mr. Ashmun, "most essential to an assortment of stores for the colony, have been either wholly omitted, or so very inadequate a supply forwarded, as to afford us no perceptible relief at all. At least one ton of nails are at this moment needed by settlers, for which they will pay any reasonable price. Our disappointment at not receiving this article is extreme." Other articles of equal necessity are specified by the Agent, of which the colony is almost entirely destitute. The truth is, the Society had not the

means, when the Hunter sailed, to furnish adequate supplies; nor has it at this moment the ability. But we trust in God, these facts will appeal successfully to all the friends of our Institution.

We are indebted to Mr. Ashmun for several highly interesting and valuable communications. We have selected from his Notes on Africa the following article:

WITCHCRAFT.

"The detection and punishment of the alleged crime which passes under this name, are most exactly provided for in the received traditions and customs of every part of Western Africa. Where the proof is full against the accused, the offence is universally considered as of the most heinous nature, and deserving of capital punishment. If a commutation of death for perpetual slavery takes place, it passes for an act of clemency, and the culprit is obliged to be sold out of the country by the earliest shipment of slaves from the neighbourhood. But if the conviction shall have been had on a charge of causing or assisting in the death of some person actually deceased, I believe that the life of the offender is seldom or never spared.

"I find it as difficult to ascertain the received ideas of the Afri-

ans respecting the precise nature of this offence, as those of our English and American ancestors on the same subject; whose legal provisions for its punishment were quite as explicit and sanguinary, if not as frequently enforced. They certainly have their origin in a firm belief of the agency of invisible spirits in human affairs. I never met with an African who was willing to suppose that his deceased friends had entirely ceased to exist; and the indistinct apprehension which their imagination cherishes of the surviving shades of the departed, appears to be the foundation of most of their superstitions. The cause I leave for such as have more leisure to explain; but the fact is obvious, not only that the unenlightened and the rude of all countries are more or less addicted to superstition, but that their superstitions are much of the same cast. Spectres, in all countries, exhale from solitary tombs, love the gloom and silence of the night, and only appear as the prophets of impending calamities, and approaching doom, to the living. A departed friend still mingles his benevolent and propitious agency in our affairs; and an injured enemy, cut off in the career of malevolence, still stirs himself up from his uneasy bed, to accomplish the mischiefs he intended when alive. These, and similar superstitions, from the absence of the true religion and a

true philosophy, fill a large space in the imaginations of the Africans; and they lead to a condition of the most pitiable slavery to imaginary fears, hopes, and observances, the badges of which are to be seen hanging always about their persons.

“Witchcraft is not to be identified with the art and tricks of their conjurers. These are often a privileged and much venerated order of men, and, from the opinion which every where prevails of their skill and power, must have acquired an astonishing dexterity in exhibiting the feats of their craft. But it is dangerous in an obscure person, and one destitute of powerful friends, to exercise these arts, as they will furnish grounds of accusation against him, the moment he is suspected to use them for any other than useful and innocent purposes. It is customary to consult these persons on most occasions of importance, especially when any considerable degree of hazard, difficulty, or doubt attends the matter; and their sentence commands a degree of respect proportioned to the credit which they happen to possess.— On the 11th of November, 1822, the conduct of the attack on the settlement was committed to Jarbo, a noted conjurer, whose advice had had a principal share in directing the arrangements of the war. He had engaged to stop the

mouths of all our great guns by means of a powerful Fetish which he was to bring with him. But, coming forward at the head of his warriors, to ensure to them a bloodless victory, he lost his head under the first discharge of a four-pounder.

"The crime of witchcraft does not, in the opinions of these poor people, consist in the power of producing preternatural effects, nor in actually exercising this power, so long as it causes no injury, but in employing it to the destruction and harm of others. Sudden and unusual kinds of sickness; bodily sufferings, for which no obvious cause can be assigned; unexpected and successive disappointments and losses; the death of considerable persons in their tribes in the vigour of manhood, (and thence reckoned to be unseasonable and contrary to nature) even when the effect of war or ordinary diseases, are all cases which raise, in the minds of the Africans, the suspicion of witchcraft. This suspicion easily fixes itself upon some unfortunate individual, and, if confirmed by the suffrages of their reputed conjurers, usually procures his condemnation. The absence of the accused at the time of the alleged injury is not allowed to be any proof of his innocence; nor is the fact of his having had no visible communication with the sufferer. For, the very supposition of the crime

having been introduced to account for things otherwise wholly unaccountable, the credulity which admits it, so far from being shocked, is only heightened by the mystery and absurdity in which the case is involved.

"The savage zeal with which prosecutions for this offence are hurried forward, and the alacrity with which every one comes to direct, in an hour, all the malevolent feelings of his heart against the suspected person, who perhaps till then stood high in their confidence and friendship, are scarcely conceivable. Passion and fury are allowed to do the work of reason, and of evidence: few, indeed, against whom a general excitement of this nature takes place, are happy enough to escape.

It is a received notion that these diabolical acts cannot be practised, with success, against white men; and that their effects may be prevented, and repelled, by a variety of amulets and superstitious ceremonies. The making, prescribing, and vending of these remedies, furnish constant employment, and a comfortable living, to a number of vagabond Mandingoes and Foulahs, who are to be found in all their principal towns near Mesurado.

The ordeal of red, or bitter water, is sometimes submitted to by the accused, at his own instance; sometimes enjoined, in the way of inquisition, by his judges.

A healthy person, in the vigour of his age, digests the horrid draft without suffering material injury. Others oftener perish than survive it.

It is usual, I believe, in England and the United States, to represent the usages which prevail in this country, in relation to witchcraft, as the consequence of the slave-trade; and the condemnations that so frequently follow, as one of the methods which avarice has contrived to supply the demand for slaves. But I think the opinion, in the length to which I have known it carried, erroneous.* In none of the African tribes are convictions for witchcraft more frequent, or the offence more certainly punished, than among the Kroo people, who never deal in slaves; and, among all, the ordeal, or death, are much oftener inflicted on the accused, than slavery. It is contrary to African usage to

degrade a person of much consequence to slavery; and it requires, I have observed, a certain degree of distinction in an individual, in order to attach to him the suspicion of witchcraft—a crime which, being thought to require extraordinary sagacity, renders the suspected person an object of dread, but never of contempt. Hence, the quality of the persons usually accused requires that death, and not slavery, should follow conviction—a course which never would have been taken, had these trials been invented as engines for multiplying the victims of the slave-trade. ”

* We have seen so many well authenticated statements, which go to prove that individuals are often charged with the crime of witchcraft for the purpose of condemnation to slavery, and to realize the gains of the slave-trade, that we cannot but think these motives operate much more frequently than Mr. Ashmun seems inclined to admit.—*Editor.*

CONSIDERATIONS IN REFERENCE TO A MISSION TO AFRICA.

WHETHER the population of Africa is to remain under the power of its dark superstitions, or to be enlightened and saved by Christianity, will not be regarded by any religious mind as a question of small importance. We have long hoped, and believed, that the establishment of the African colony, would afford rare facilities for the operations of those noble Institutions which are directly engaged in the holy cause of missions, and that the wide and promising field for christian labour in Africa would not long, in this

age of disinterested and watchful enterprise, be left destitute of any moral culture. We know, indeed, that among our friends, in many parts of the country, the introduction of Christianity into Africa is the principal motive for exertion in our cause. This single motive is sufficient; though we consider it but one of many, of perhaps equal, or nearly equal strength. The managers of the Colonization Society have ever desired that the advantages offered by the colony at Liberia should be improved by those Associations, whose single object is the illumination and salvation of mankind, and which have already done so much, by the propagation of divine truth, for the improvement of uncivilized nations.

Mr. Ashmun has transmitted an interesting paper on the subject of a missionary establishment in Africa, extracts from which we now present to the publick:

"Those who inhabit the coast have heard of one Supreme God; and, because they have no belief of their own, have adopted that great truth. But they pay him no homage, and are totally at a loss what character to attribute to him. Some pretend to admit him to have a general care of his creatures; but, finding a difficulty in accounting for the difference in their situation, they generally solve it by concluding, that if God created, he does not govern men. For

they choose rather to believe that God has nothing to do in the world, than that he acts with so much of what their blindness calls partiality. They have no forms of worship; nor do they commonly appear in the least to act from the belief, that the Supreme God will so far notice, as to reward any sacrifices of present convenience they may make to the cause of truth, to temperance, or moral virtue. But, accustomed only to the grossest conceptions, their minds can hardly frame the idea of so sublime and recondite an object as the invisible Spirit of the universe; and, if raised to so unwonted a height, by the inquiries of others, they tend, by their own stupid weight, down to their ordinary level of sensuality. They, like all other human beings, have consciences, to which "their thoughts," in the language of inspiration, "are continually accusing, or else excusing one another." But having no knowledge of future retributions, their inward fears wholly confine themselves to the apprehension of temporal punishments. From this constant dread, many drag along a most wretched existence; and all endeavour to deliver themselves by a multitude of charms, carried about their persons, and by others, erected upon, or suspended from their houses, and set up in their towns, at their fisheries, and on their most frequented

roads. These, which go by the common name of *fetishes*, are thought to derive little or no value from the materials of which they are formed, but wholly from the skill employed in compounding them, and the reputation of the fabricators and venders of them. A distinct order of men, held in high repute, acquire all the comforts of rude and savage life by trading in these articles, on the credulity of the people. The most enlightened among them are commonly the most superstitious, as even their *wise men* are but sufficiently enlightened to see their need of something adapted to religious beings; of which the body of the people are too brutish and grovelling, in their mental character, to be able to form, it would seem, any comprehension at all.

Children very seldom receive parental correction, and are seldom restrained in any course to which their passions and propensions incline them. Lying, petty thefts, and the entire catalogue of childish vices and follies, when seen in children, only excite merriment, so long as the consequences are not seriously injurious to themselves, or others. The least intelligent are uniformly the most openly, and the most absolutely, vicious and unprincipled.

Polygamy and domestic slavery, it is well known, are as universal as the scanty means of the people will permit. There is not a fea-

ture of their social character but proves them abandoned to that depravity, the common inheritance of apostate man, which knows no remedy but the Gospel of the Grace of God. They are degraded to the condition, nearly, of the better sort of brutes, in human form; discovering, at the same time, the gleamings of that intelligent soul which never dies. They are still the objects of the redeeming love, and daily care, of the Christian's Saviour. They are the materials of which faith assures the children of God, that the temple of Jehovah, in which his glory will blaze for ever, is destined to be built—where sin has abounded, grace is much more to abound. This is an axiom in the economy of the Divine mercy; and therefore the Christian world may hope yet for Africa. But to raise these people by any other means than the renovating power of the Spirit of God, administered as himself has limited the holy influence, through the preaching and reception of the divine Saviour, is an absurdity which all experience exposes, and which their own accumulating sufferings, for many thousand years, confirms; and to expect it, is to consign them, deliberately, against the express law of Providence, to certain destruction.

But let us inquire whether there are any circumstances, suitable to invite the attention of missionary

societies, and direct their efforts to these people, rather than to any other portion of the pagan world? There is, in my opinion, a concurrence of those propitious circumstances, which I cannot help regarding as the signal of a favouring Providence held out to the Christian world, particularly to the American churches, to announce the grand and glorious crisis.

“Such is to be regarded the firm and peaceful establishment of a civilized and Christian community in the very bosom and centre of all this barbarism. There are hundreds whose prayers, and whose influence, will gladly be extended to the holy missionary. He and his assistants may derive, from the vicinity of what the native African considers as a powerful settlement, all the security and protection which he can desire from the arm of mortals. This necessary intercourse with the colony will blunt, if not exclude, the sense of exile from home, country, and civilized life. In case of abandonment, or opposition from the poor objects of his benevolent labours, he may obtain temporary aid from hence, and find an asylum in extremities.—But it is perfectly easy for the Government of the colony to obtain, of all the kings in the neighbourhood, a friendly stipulation in favour of the mission, and exact a strict adherence to such stipulation.

“A second circumstance, highly favourable to the undertaking, is the profound peace which prevails at this time between all the tribes and the colony, and between the respective tribes. We were, more than two years since, regarded as invincible by any native force; and the single policy, now becoming general among our neighbours, is to cultivate the most amicable relations with the colony. The temple of Janus is closed; and who shall say, that the Augustan period of this part of Africa has not arrived—and who will withhold from it its long predicted Saviour?

“*The nations have, universally, a most affecting persuasion of the superiority of white men. They see the superior perfection of our fabrics, our arts, our jurisprudence, our mental culture, and, I can now say it, thanks to the power of religion on the minds of many of our colonists, of our moral character. Our worship is serious and impressive, beyond any thing they ever witness among themselves, and they acknowledge, generally, the superiority of our religion, and almost wish themselves white (or civilized) men, that they might adopt it; for they all retain the absurd idea, that, however excellent or true our religion and institutions, they are doomed to understand and be benefitted by none except their own.*

"A fourth facility, which few pagan tribes offer to the American missionary, is to be found in the circumstance, that every head man around us, and hundreds of their people, speak, and can be made to understand, our language, without an interpreter. He may, immediately on arriving in the country, begin his work, and while acquiring the language, render himself nearly as useful as afterwards.

"I might mention the cheapness of living, and the small expense of maintaining a plain industrious missionary family in this country; the tractable and mild natural dispositions of the poor Africans; the absence of every thing resembling intolerance in the systems of superstition by which they are enslaved; the distance of this country from that of the persecuting Moors; and the animating successes which have attended the preaching of the Gospel, and the other related means of instruction, at Sierra Leone, and in the colony of the Cape of Good Hope.

"I will make a few suggestions on the most proper manner of commencing, founding, and conducting the mission.

"I cannot hesitate to say, that the missionary, or principal of the proposed establishment, ought, of preference, to be a white man. Some of the reasons for this opinion have been given: others will readily occur. He ought to be an honest, holy, and eminently dis-

interested person—neither old nor too young. To acquire the entire confidence of the natives, and do justice to the responsible undertaking, he ought to engage for life, and make his tomb in Africa. He must love the employment, and appear to love it; and have no pleasure so great as that of doing good to the souls and bodies of men. Science, prudence, humility, and a good constitution, are all useful auxiliaries; and he should not be without them. Let him repair to the colony—spend half the first year, with whatever assistants and family he has, in the settlement. Here he might be extensively useful, and fully employed among the re-captured Africans—in acquiring the language—obtaining an accurate knowledge of the country and manners, &c. of the inhabitants, and in arranging the plan of his future operations, and collecting the materials, and otherwise actually forwarding the building of the missionary houses.

"The king, Peter Bromley, has actually consented to give the land, and afford protection, to any good white man, recommended by the Government of the colony, who shall come to spend his life in teaching his people. There would be no difficulty in procuring the most eligible situation.

"Let the missionary collect around him a numerous family, entirely separate, and a little remote,

from any native town. Here let him introduce the worship of God; establish, or rather render the whole establishment, a school, in which the Word of God shall be taught to be read to all, but especially to children, in the English language. The members of the family must all be taught, and required daily, to labour at stated periods, and made, as soon as possible, to support themselves in a simple plain style, not deviating too much, at first, from that to which all are accustomed. The buildings may also be of the country construction, gradually introducing, in future erections, a more expensive and durable style. The agricultural, and other improvements, should proceed from the present simple methods to those which are more artificial. Once founded, and conducted judiciously for a few years, the mission would prove a generating point of other similar establishments, till, with the blessing of Almighty God, whose work alone it is, the knowledge and profession of Christianity shall become as general as the abominable and vile rites of paganism at the present time.

“Such is the ultimate and grand effect to be expected and prayed for. But in closing this paper, I will enumerate, lastly, some other fruits of such an establishment of a most gratifying nature, and of a more immediate occurrence.

“The first will be, to preserve our neighbours from adopting the vices, without the virtues of civilization.

“Another effect will be, in some measure, to prevent the vicious examples of the natives from reacting upon the colony, and corrupting the morals, and debasing the views, especially of our young people.

“A faithful missionary must soon possess himself of the confidence of the tribes. Through his mediation, differences between them and the colony may, in most cases, be composed, or prevented altogether. Such an establishment I consider as forming the best security and pledge of peace and friendship between the natives and this colony.—These advantages, let it be, in conclusion, recollected, are only secondary to the great end of saving a multitude of immortal beings from the power of sin, and the wrath of God; and the rescue of new territories from the power of satan, for the Son of God to rule by his grace to the end of time. This is the grand argument on which this humble appeal, for the African tribes near us, chiefly relies for success. It is respectfully submitted to all who can feel its force. And may the blessing of God attend it.”

Monrovia, March 29th, 1825.

PUBLIC SENTIMENT.

The American Colonization Society is becoming an object of general interest. Its doctrines and efforts have received the sanction and aid of our best and wisest men. But commendation and praise do not constitute the materials, by which we may execute our design. Some deep sense of duty—some intense feeling—must excite, not to expressions, but to deeds of charity. We must contribute money, and apply ourselves to labour, if we would indulge reasonable expectations of success. It is not assent, merely, to the importance of the object, but activity and energy, to promote it, which the crisis demands—it is the liberal purse, and the stirring hand. On the glorious Jubilee which is so near, let every festive board receive offerings for this holy work—let the grace of Charity walk in Liberty's train; let the poor give his mite, and the rich according to his wealth—the parent show his generosity, and the child imitate the example.—Then shall the sincerity of our profession, and this nation stand forth in honour, before the world and Heaven.—“In England,” says the Editor of the National Journal, “in ninety-nine cases out of a hundred, a public dinner is the prelude to a contribution for some charitable fund.”

From the National Journal.

A preamble and resolutions, adopted by the Board of Managers of the Auxiliary Society in New-Jersey, have been transmitted to the settled clergymen throughout the state, with a request that they may be read to the different congregations, accompanied with explanations as to the state of the colony. Means have also been adopted for a personal application to the inhabitants of every township in the state, the various assessors having accepted the appointment of agents for that purpose.

At the last meeting of the Richmond Baptist Foreign and Domestic Missionary Society, the following resolution was adopted:

“*Resolved*, That this Society cordially approves of the objects of the American Colonization Society: that we have heard with pleasure of the success which has attended its efforts in establishing a Colony at Liberia in Africa; and that we earnestly recommend to our brethren to patronize it, and, when practicable, make collections in aid of its funds.

Similar proceedings have taken place in other religious bodies, as will be seen by the following extracts:

*From the General Assembly of the
Presbyterian Church.*

"The General Assembly having witnessed, with high gratification, the progress of the American Colonization Society in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country, of a numerous, degraded, and miserable class of men in the midst of us, and of the vast continent of Africa, now uncivilized and unchristian, are ultimately connected with the success of this Institution: Therefore,

"Resolved, unanimously, That this Assembly recommend to the churches under their care, to patronize the objects of the American Colonization Society, and particularly, that they take up collections in aid of its funds, on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day; and, wherever such course may be thought inexpedient, to give their assistance in such manner as may be most conducive to the interests of the General cause."

*From the General Synod of the Reformed
Dutch Church.*

"Resolved, That this Synod cheerfully recommend to the patronage of the churches under their care, the American Colonization Society.

"Resolved, That, whenever meetings shall be held on the 4th

of July, it be earnestly recommended to have collections made in behalf of this Institution."

*From the Episcopal Convention of Vir-
ginia.*

"At the Annual Convention of the Protestant Episcopal Church in Virginia, on the 19th ultimo, a resolution was passed, declaring that the Convention had witnessed with the deepest emotions of gratitude to God, the success with which it has pleased Him to bless the efforts of the American Colonization Society: that they observe, with pleasure, an increasing interest in its prosperity every where manifested, throughout the Union: they, therefore, recommend continued and increasing exertions in its favour, and that collections be made, in aid of the Society in the respective churches under their care, on the 4th of July next, or on the Sabbath immediately preceding that day."

New-Hampshire Colonization Society.

The first annual meeting of the New-Hampshire Colonization Society was held in the Capitol, at Concord, on Thursday evening the 2d instant. Rev. Daniel Dana, of Londonderry, attended, agreeably to appointment, and delivered an address, founded on Heb. xiii. 3. Immediately after this service was closed, the chair was taken by his Excellency, David L. Morril, President of the Society. The Report of the Treasurer was

presented and accepted ; by which it appears, that \$205 69 have been received during the past year. A committee consisting of Hon. Levi Woodbury, Samuel Fletcher, Esq. and Rev. Nathaniel Lambert, was appointed to designate individuals in various parts of the state, to make special exertions to add to the members and funds of the Society. It was also voted that the Secretary prepare a Circular and transmit it to the ministers of the Gospel of the various denominations of the State, requesting them to make collections in their churches for the Society, either on the fourth of July in each year, or on some Sabbath near that time. Hon. Samuel Bell was appointed Delegate to attend the next annual meeting of the parent Society at Washington. Rev. John H. Church, D. D. of Pelham, was appointed to deliver a discourse at the next anniversary, and Rev. Jonathan Nye, of Claremont, as his substitute.

—
 “Measures have been taken in Boston and other towns in Massachusetts, to unite Christians

of all denominations in a religious celebration of our Nation's birthday, and to have the cause of Africa's sons brought before the publick in appropriate addresses. The Managers of the Society in Petersburg at a recent meeting, expressed their approbation of the increased exertions in other States—resolved that the Societies in Virginia ought to provide the means of despatching this fall one or more vessels with emigrants to Liberia—and appointed a committee to address a Circular letter to the Ministers in that part of the State, requesting them to take up collections in their respective Churches on the first, or some other Sabbath in July. These facts are certainly auspicious to the cause. Its friends will be cheered with the hope that their prayers and alms will be accompanied by those of thousands in all parts of our land. We understand that an effort will be made in this city ; but we regret that arrangements have been deferred to so late a period, that much of its moral effect will be lost.”

OBITUARY.

With deep and sincere grief we record the decease of ELIAS BOUDINOT CALDWELL Esq. the able and highly valued Secreta-

ry of our Institution. His Christian principles and works are his best eulogium. From his first profession of christianity to his

death, he evinced a heartfelt interest in all the benevolent and religious Institutions of the age, and was active and generous in their support: But to the objects of the Colonization Society, he more peculiarly devoted his efforts. Having taken a very distinguished part in the organization of this Society, having carefully investigated its claims, and prepared himself for the obstacles which he saw to be inevitable in its progress, and especially having committed the cause to God, he was not disconcerted by misfortunes, nor discouraged by the calamities of its earliest history. He recollected that the events connected with the infancy of almost all colonies were analogous to those which had occurred in our own, and that they proved rather that experience was requisite to success, than that success was impossible. To no individual in the country, was the colony more indebted for aid and success during the months of its greatest peril and distress; and while his strength enabled him to act, none was more earnest in exertions for its prosperity. Often indeed, did his zeal for others render him forgetful of himself, and his feeble frame feel the debilitating effects of excessive mental exertion. Near the conclusion of his life, the ordinary affairs of the world appeared to lose their power to

affect him, and his faith fixed itself upon the things which are unseen, and eternal. Perfection with God was the object of his supreme desire and highest hope. His anticipations of immortality however, could not diminish his affection for the cause of humanity, and of God on earth. About five days before his death, he addressed the following note to the writer, apparently signed by himself: "The Lord hath given me the desire of my heart respecting Africa. "Farewell,

"E. B. CALDWELL."

Blessed is his memory, and great we doubt not his reward!

At a meeting of the Board of Managers of the American Colonization Society, held on the 8th inst. the following resolution was unanimously adopted:

Resolved, That this Board deeply laments the recent death of their late Corresponding Secretary and fellow-labourer, Elias Boudinot Caldwell, and that duly sensible of the important services rendered by him to the objects of this Society, from its commencement to his death, and desirous to perpetuate in Africa the name of this benefactor of Liberia, the name of CALDWELL be, and hereby is, conferred on the first settlement or town which shall be hereafter established in Africa. by the authority of this Society.

FOURTH OF JULY, 1825.

Illustrious morn ! we hail thy light,
Let notes of transport loud resound ;
Till echoing from each mountain height,
They strike the earth's remotest bound.

Fair freedom's banner waves above
The loftiest summits of our land,
Where the bold eagle and the dove,
In pride their social wings expand.

A slumbering world awakes to hear,
The triumph of this Jubilee ;—
Oppression's heart is broke with fear,
For lo ! the march of Liberty.

High nod her glorious plumes in air—
Her ensign float's o'er every sea ;
She lift's her arm of strength to swear,
That the whole world shall soon be free.

Freemen ! the ground on which you
tread,
Was bought, baptized with noblest
blood ;—
Where is your reverence for the dead—
For justice, liberty and God ?

The sacrifice which Heaven demand's,
Is mercy for the bleeding heart—
To break the captive's galling bands,
And hope to wretched souls impart.

It is the exiled poor to save—
To cure the suffering stranger's woe ;
And while he seek's o'er ocean's wave,
His father's home—the path to show.

'Tis to diffuse that truth abroad,
Where Ethiopia dwell's in gloom ;
That lift's the dying hand to God,
And light's the darkness of the tomb.

Hark ! 'tis a voice from yon dark shore,
Where murder dye's his cruel blade ;
And demon-Fury bath'd in gore—
Laugh's at the anguish he has made.

But see ! that faint, that trembling light,
Which christian hands have kindled
there ;
Burn's it not brighter ? cheering sight,
God is at hand—the way prepare.

He comes in brightness—at his name
Fell demon's plunge beneath the flood ;
The mountain's glow with morning's
flame,
And all thing's wake in praise to God.

Pepare, for God ! arrayed in power,
Truth, justice, mercy, mark his way ;
Blest Charity ! be thine this hour—
Thine be the triumphs of this day.

G. J. M.

DIED,

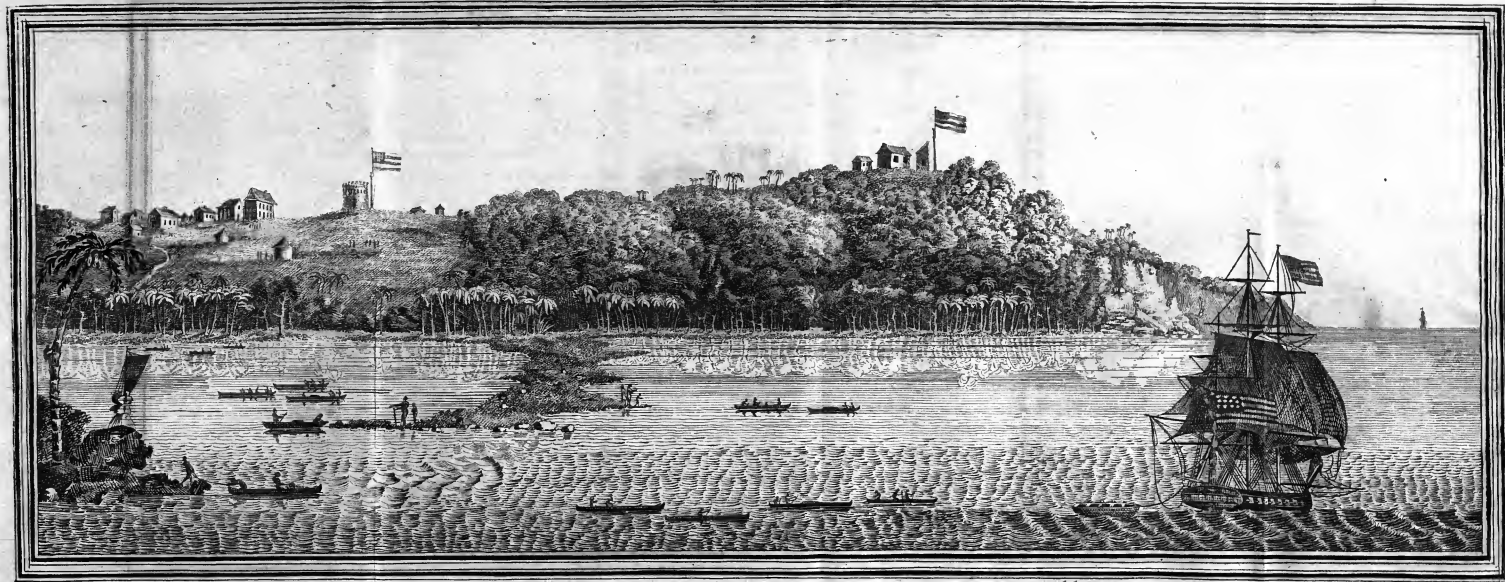
Last week in Hartford, Connecticut, JOHN MOSELY, an aged coloured man, well known for his industry, prudence, and integrity. He left his property to several charitable institutions. To the Hartford Beneficent Society, he gave 1000 dollars, to the American Colonization Society, 200 dollars, and to the American Education Society, 100 dollars, and after other legacies, left the residue of his estate to the Domestic Missionary Society of Connecticut.

PLATE.

1st. At the highest point of the Cape is Thompson's town, the establishment for the re-captured Africans.

2d. Round Tower, Stockton Castle.

3d. Sand bank running out from the Cape, what is termed the bar.



View of the Colonial Settlement at Cape Montseraido.

Henry Stone del. & Sculp.

THE AFRICAN REPOSITORY,

AND

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[No. V.

COLONIZATION SOCIETY.

IN the prosecution of any great design, exertions should not be vigorous merely, but systematic. The power for operation, must frequently be formed by the combination of lesser powers, or like the light and heat of the sun, it may be so scattered or expanded, as to require concentration before its activity and energy can be strikingly exhibited.

In our own country especially, when we consider its vast extent, and the character of its wealth, consisting not in a few immense fortunes, but in competency generally diffused, shall we perceive a necessity for rigid economy and method, and for the most skilful management in the collection and application of individual charities.

It is not a small number of splendid donations which are here to constitute the fund for any benevolent institution, but innumerable undistinguished contribu-

tions. But those who give little, must feel an interest in the proposed object, as well as those who give much; nor will they be less disposed to enquire whether their money has been received and judiciously and successfully applied. For the prosperity then, of an association which is entirely dependant for every movement, upon the free will offerings of such a community, a diffusion of knowledge, full and accurate, concerning its plans and operations, is indispensable. The heart of the system must be sustained in action by the animation and energy of the members. The members must be enlivened and invigorated by the pulsations of the heart. The Parent Institution must frequently announce to all its friends, its intentions, progress, necessities and hopes; the subordinate Societies must regularly render back their tribute of advice, encouragement

and pecuniary aid. It is not sufficient that these communications of intelligence from the one, and of assistance from the other, should be occasionally made, that this reciprocity of kind and appropriate acts should be left to casual circumstances, they must, to prove efficient, result from a mutually arranged and well ordered system. The members of such an institution, should consider the principles of their union as a sacred compact, which they stand pledged by their good faith, neither to neglect nor violate. The duties of membership are not the less serious because imposed only by conscience, nor disregard of them less culpable, because unsucceeded by penalty.

To effect its great object, the American Colonization Society, must, for the present, rely upon the aid of auxiliary institutions. From these it must derive its strength, and through these, act upon those high political Bodies, by whose ability and agency alone the design so well commenced, can be gloriously completed. The organization of an auxiliary society in each State of the union, to be sustained by the subordinate associations in the several counties or towns of the States, and to hold intimate communication with the Parent Institution would, we think, constitute the most extensive and efficient system of opera-

tion. These state societies perfectly familiar with the opinions and feelings of those by whom they are surrounded, having an interest in common with those whose support they solicit, might suit their proceedings to the public condition and character, and exert a degree of influence which no distant institution could hope to acquire. The principle of division of labour, would thus be introduced into the management of this great cause, with the highest utility. Each member of the confederation (if we may call it such,) would be perfectly acquainted with his field for effort, and with the best means to render it productive, while the simplicity of the plan would prevent infinite perplexity, and an immense waste of time, expense, and strength.

But every man of reflection will perceive, that in the Parent Institution, must the *whole power of this system unite*;—without this, harmony, consistency and energy cannot exist. Into the treasury of this Society, must be poured all the donations to its object, and under the superintendence, and by the decision of its Board of Managers, must they receive their final application.

This unity of action, will produce, both by obligations conferred, and confidence evinced, a spirit of vigilance and investigation among the Directors of the

Parent Society, and enable them to form their judgments with a complete knowledge of the whole work to be executed, of their progress, and of their means for its accomplishment, and to present to the publick full, accurate, and lucid statements concerning their plans, necessities, and success. The concentration of all the energies of this system, in the Parent Institution, will also conduce essentially to its vigour and despatch in business. With the Board at Washington, should be deposited not only money, but the thoughts and reflections of the judicious friends to African colonization throughout the land, so that this Body may proceed, not only with the combined powers, but with the accumulated wisdom of this great community. Lord Bacon never expressed a sentiment more just than the following: "There be three parts of business—the Preparation, the Debate or Examination, and the Perfection; whereof, if you look for despatch, let the middle only be the work of many, and the first and last the work of few"—without this truth held as a maxim, and practically exemplified in the proceedings of every society, promptness in executive duties is impossible. The movements of the machinery which ought to work majestically and harmoniously, will ever be jarring, irregular, and impeded. If the pow-

er is not directed to the centre, the harmony of the parts will be destroyed, and energy be vainly expended.

To wake up a spirit of interest in the cause of Africa, and to keep it active and alive, intelligence on every subject connected with the contemplated design, must be regularly sent forth over the whole country; and every decided and warm friend to the Colonization Society, must with ardour and perseverance, spread the influence of his sentiments and sympathies into the hearts of others, under the conviction which we trust will soon be entertained by every such individual, that duties are imposed on him by Heaven, of immense importance to the United States, to Africa, and to the world. When a spirit of concern for the prosperity of the American Colonization Society, life-giving and inspiring, is breathed through the whole mass of our population, when one principle brings into operation the strength of the nations to effect the high ends of this Institution, when the engines of government are set to work for this noble purpose of charity, inferiour to none ever conceived by the human mind, then shall we throw off the intolerable evil which oppresses us, and stand more admirable for our charity and magnanimity, than for all our sacred privileges and Republican honours.

EXTRACTS

FROM AN ACCOUNT OF THE NATIVE AFRICANS IN THE NEIGHBOURHOOD OF SIERRA LEONE, BY T. WINTERBOTTOM.

"The government in Africa is in general monarchical, at least in name; for it must be acknowledged that in most cases the power of the aristocracy considerably overbalances that of the king, whose office is not hereditary, except, perhaps, in the Foola kingdom; and even there the rights of primogeniture are not much attended to, unless other circumstances give weight to the succession. Among the Timmanees and Bulloms, the crown remains in the same family, but the chief or head men of the country upon whom the election of a king depends, are at liberty to nominate a very distant branch of that family, should they think proper to do so. Indeed the honour of reigning, so much coveted in Europe, is very frequently rejected in Africa, on account of the expense attached to it, which sometimes greatly exceeds the revenues of the crown. The title of king, it must be confessed, is often too indiscriminately used. Europeans are apt to apply it even to such as enjoy little or no authority, except over the village in which they dwell; and many are called king, who do not possess above half a dozen small towns or villages.

Each town is generally under the jurisdiction of some elderly person, distinguished for his good sense and acquaintance with the laws of the country, who is called the *head man*;* he settles every dispute which may happen among the inhabitants, and acts on their behalf in any meeting of the heads of the country where the general interest is debated upon. The veneration with which these old men are regarded by their family and immediate dependants, their respectable appearance, rendered still more striking by their hoary heads and venerable white beards, present to our minds a lively picture of the patriarchal age. The whole village indeed looks to him

* "The state of society in Africa, affords to any individual of superior knowledge and activity, ready means of raising himself to a state of wealth and power. Whoever can possess himself of a few slaves, may become the head of a town. Success in the cultivation of rice, or in the trade between Europeans on the coast and the natives of the interior, will enable him to increase the number of his domestic slaves, and consequently his strength and influence. Many free-men then seek his protection, and put themselves under his government. In this way some of the most considerable towns in the neighbourhood of Sierra Leone have arisen in a single generation."

as a father, and they universally give him that title. To this cause it is probably owing that the Africans have been accused of selling their own children. The truth in this case can only be discovered by asking in the plainest manner, if the person whom they call father *made them*. A parent indeed has been frequently known to leave his child as a pledge for a debt he has contracted, but this is generally, if not always, done in the expectation of being able to redeem it in proper time. Bosman, who, though an author of much credit, does not appear willing to relate any thing which can militate against the traffic he was engaged in, yet says on this subject, "Not a few in our country fondly imagine that parents here sell their children, men their wives, and one brother the other. But those who think so deceive themselves; for this never happens on any account but that of necessity, or some great crime." Instances, however, have occurred within my knowledge, of Europeans residing in Africa, for some trifling offence, real or pretended, selling for slaves women with whom they had long cohabited, and by whom they had children.

The head men are generally accountable, in case of mal-administration, to some superior under whom they act as deputy, or to an assembly of all the neigh-

bouring chiefs. Their domestics are in general treated by them with great humanity, and it is not uncommon to see the heir apparent of a head man, sitting down to eat with the meanest of his father's people, and in nowise distinguished from them by his dress. This is more especially the case among the Timmanees and Bullons. No one can be sold as a slave, except such as have been first bought, without having some crime imputed, and being condemned by a public trial or palaver. The property of masters in the children of their slaves is very much circumscribed, and the power of selling them without a palaver, is taken away by the custom of Africa.

Those cases in which the life or liberty of the accused are endangered, may be referred to three principal heads; which, to use the African mode of expressing them, are termed, *sauce palaver*, where impertinent language, "or cursing," has been used to a superior; *witch palaver*; and *woman palaver*, or *adultery*.* The African law authorizes the creditor to seize the goods or person of his debtor, or even the goods or person of any one belonging to the debtor's town, without a palaver.

* The punishment of murder is usually left to the family of the deceased, the nearest of kin to whom may punish the murderer with death, or accept of a pecuniary satisfaction.

If he has no opportunity of doing this, he pursues the plan of calling his debtor to a palaver. The former, however, is the more customary mode. The creditor catches, as it is called, (that is, seizes some one belonging to the same town, or family, with the debtor) on which the debtor endeavours to procure a palaver to adjust the matter; if not, the persons seized may be sold as slaves.

Criminal causes are tried by a public palaver, or assembly of the head men of the country, and slavery is the usual punishment; a circumstance which holds out a strong temptation to prefer false accusations, particularly as the African mode of trial furnishes convenient means of promoting purposes of avarice and oppression.

In all cases where crimes are alleged, the accused, if he deny the charge, is obliged to prove his innocence by submitting to a certain ordeal, which varies according to the nature of the complaint: either a hot iron is applied to the culprit's skin; or he must slip his arm into a vessel full of boiling palm oil, and take from thence a snake's head, a ring, or some other article which has been put in for the purpose. In either case, his being burnt is considered as a sufficient proof of his guilt. "Sometimes the priest strokes the prisoner three times over the tongue with a red hot copper arm-

ring," which, if it produces no effect, proves his innocency. Bosman saw this kind of trial practised, but unfortunately it condemned the culprit. Upon the Gold Coast, the ordeal consists in chewing the bark of a tree, with a prayer that it may cause his death, if he be not innocent. In the neighbourhood of Sierra Leone, the most usual mode of trial resembles that by bitter water, formerly in use among the Jews, and which is called *red water* by the Africans. A person accused of theft or of witchcraft endeavours, if innocent, to repel the charge by drinking red water. The red water is prepared by infusing the bark of a tree, called by the Bulloms *kwon*, by the Timmanees *okwon*, and by the Soosoos *millee*,* in water, to which it imparts a powerfully emetic, and sometimes a purgative quality. In some instances it has proved immediately fatal, which leads to a suspicion that occasionally some other addition must be made to it, especially as it does not appear that the delicate are more liable to be thus violently affected by it than the robust. To prevent, however, any suspicion of improper conduct, the red water is always administered in the most public manner, in the open air, and in the midst of a large con-

* This bark is the same which is stated above to be used as an ordeal on the Gold Coast.

course of people, who upon these solemn occasions never fail to assemble from all quarters, particularly the women, to whom it affords as good an opportunity of displaying their finery and taste in dress, as a country wake in England does to the neighbouring females. The accused is placed upon a kind of stool about three feet high, one hand being held up and the other placed upon his thigh, and beneath the seat are spread a number of fresh plantain leaves. A circle of about seven or eight feet in diameter is formed round the prisoner, and no one is admitted within it but the person who prepares the red water. The bark is publicly exposed, to shew that it is genuine. The operator first washes his own hands and then the bark, as well as the mortar and pestle with which it is to be powdered, to prove that nothing improper is concealed there. When powdered, a calabash full is mixed in a large brass pan full of water, and is stirred quickly with a kind of whisk until covered with a froth like a lather of soap. A variety of ceremonies, prayers, &c. are performed at the same time, and the accused is repeatedly and solemnly desired to confess the crime with which he has been charged. A little before he begins to drink the infusion, he is obliged to wash his mouth and spit the water out, to shew that he has nothing concealed in

it: a little rice or a piece of kola is then given him to eat, being the only substance he is allowed to take for twelve hours previous to the trial; and, in order to prevent his obtaining any thing else, he is narrowly watched during that space of time by a number of people, who are responsible for his conduct. After having repeated a prayer dictated to him, which contains an imprecation upon himself if he be guilty, the red water is administered to him in a calabash capable of holding about half a pint, which he empties eight, ten, or a dozen times successively, as quick as it can be filled. Should vomiting not be caused, and the medicine produce purgative effects, the person is condemned immediately; or if it be suspected that the whole of what he has eaten is not brought up, he is permitted to retire, but with this reserve, that if the medicine shall produce no effect upon his bowels until next day at the same hour, he is then, and not before, pronounced innocent; otherwise he is accounted guilty. When neither vomiting nor purging are produced, the red water causes violent pains in the bowels, which are considered as marks of guilt: in such cases they endeavour to recover the patient by exciting vomiting; and to sheathe the acrimony of the red water they give him raw eggs to swallow. In some instances the person has di-

ed after drinking the fourth calibash. If the rice or kola be long in coming up, it is common for some of the culprit's friends to come near, and accuse him with great violence of some trifling fault; for they suppose, if any thing prejudicial to his character were concealed, it would prevent the favourable operation of the red water. Women at such a time, when the trial is for witchcraft or some other crime, and not for adultery, have an excellent opportunity of proving their chastity before the world, by publickly declaring that they have proved faithful to their husband, and wishing that they may be punished if they have spoken falsely: this is looked upon as a most irrefragable proof of fidelity. When the accused is permitted to leave the tripod upon which he is seated, he is ordered to move his arms and legs, to shew that he has not lost the use of them, and immediately runs back into the town, followed by all the women and boys shouting and hallooing. People who have undergone this trial and have escaped, acquire from that circumstance additional consequence and respect. When acquitted, they dress, particularly the women, in their best clothes, and visit all their friends and acquaintances, who receive them with many tokens of affection and regard. When the accused dies upon the spot, which fre-

quently happens; or when the red water acts as a purgative, and the party is too old to sell; one of his family, unless he can redeem himself by a slave, is taken and sold. Sometimes, for want of a proper opportunity, the affair remains unsettled for many years, and I knew an instance of a young man having actually been sold for a slave, because his *grand-mother* had been condemned by red water many years before he was born.

The Africans are strongly impressed with that absurd propensity so inherent in the human breast, the desire of penetrating into the secrets of futurity. They practise various contrivances for gratifying it, but the most general and infallible method is by geomancy, or, as they term it, "casting the sand," which is reduced among them to a science. This practice is resorted to in a variety of cases, as in a dangerous illness, to discover whether the person will live or die; or in cases of witchcraft, to discover the town in which the witch resides. The answers thus obtained, never descend to minute particulars, but, like the oracles of old, are very general, and usually wrapped up in obscurity.

The Bulloms of Sherbro have an institution peculiar to themselves called *purra*,* which is

* Perhaps the same with the Institution of the Pariah's, mentioned by Mr Ashmun.

partly of a religious, but chiefly of a political nature. It resembles free-masonry in excluding females, and in obliging every member, by a solemn oath, which I believe is seldom violated, not to divulge the sacred mysteries, and to yield a prompt and implicit obedience to every order of their superiours. Boys of seven or eight years of age are admitted, or rather serve a novitiate until they arrive at a proper age; for it is difficult to procure exact information, and even somewhat dangerous to make many inquiries. Every person on entering the society lays aside his former name and assumes a new one; to call him by his old name would produce a dispute. They have a superior, or *head purra man*, assisted by a grand council, whose commands are received with the most profound reverence and absolute submission, both by the subordinate councils and by individuals. Their meetings are held in the most retired spots, amid the gloom of night, and carried on with inquisitorial secrecy. When the *purra* comes into a town, which is always at night, it is accompanied with the most dreadful howlings, screams, and other horrid noises. The inhabitants, who are not members of the society, are obliged to secure themselves within doors; should any one be discovered without, or attempting to peep at what is go-

ing forward, he would inevitably be put to death. To restrain the curiosity of the females, they are ordered to continue within doors, clapping their hands incessantly, so long as the *purra* remains. Like the secret tribunal, which formerly existed in Germany, it takes cognizance of offences, particularly of witchcraft and murder, but above all of contumacy and disobedience in any of its own members, and punishes the guilty with death in so secret and sudden a manner, that the perpetrators are never known: indeed, such is the dread created by this institution, that they are never even inquired after. It is sometimes employed in putting a stop to wars between neighbouring nations, who are threatened, in case they will not desist from hostilities, with the vengeance of the *purra*; and also in composing family feuds. No one is admitted into this institution until such of his friends as already belong to it, bind themselves by an oath to put him to death should he betray the secrets of the confederacy, or draw back during the progress of his initiation. In every district comprised within the limits of this association, there is a grove set apart for the use of the *purra*, to which the candidate is brought, and where he is obliged to remain until fully initiated.

There is an institution among the Soosos called *semo*, which

adds considerably to the importance of those who are initiated into it. With respect to the secrecy wherewith it is observed, it bears some resemblance to the purra: the natives who speak English call it African masonry. As the whole ceremonies are kept very private, it is difficult to discover in what they consist: but it is said that the novices are met in the woods by the old men, who cut marks on several parts of their bodies, but most commonly on the belly; they are also taught a language peculiar to the semo, and swear dreadful oaths never to divulge the secrets revealed to them. The young men are then made to live in the woods for twelve months, and are supposed to be at liberty to kill any one who approaches and does not understand the language of the semo. Those who understand the sacred language may enter these recesses and converse with the young men. During their residence in the woods, the young men live upon what they can collect, and on victuals which are left by their relations in certain appointed places. When the time of their confinement expires, they go about begging and dancing from town to town; and, as their importance is increased by this initiation, they soon procure wives. It is said, when women are so unfortunate as to intrude upon the semo, they kill them, cut off their

breasts, and hang them up by the side of the paths as a warning to others. This latter circumstance is perhaps less deserving of credit, because the Soosoos are fond of telling wonderful and horrid stories respecting this institution.

Among the Timmanees there is an inquisitorial institution called boondoo, to which women only are amenable. An old woman, called boondoo-woman, has the entire superintendence of it, and to her care husbands and fathers consign their wives and daughters. The object of placing these in the boondoo, is to extract from them a full confession of every crime of which they may have been guilty themselves, or which they may have been privy to in others. On their admission, they are smeared over with a white clay, which gives them a frightful appearance, and some solemn adjurations are pronounced in case they should not make the desired confession. Being persuaded that speedy death will follow their refusal to make an ample disclosure of their guilt, they generally comply with the old woman's injunction, who makes known the substance of their declaration to the people assembled in the town where the boondoo is instituted. If the boondoo-woman should be satisfied with the confession of any individual, she is dismissed from the boondoo, and an act of oblivion is passed with respect to her

former conduct, excepting in the case of a confession of witchcraft, which is always followed by slavery. Those, however, whom she may have accused as partners of her guilt, are obliged either to undergo the red water ordeal, or to submit to be sold for slaves, or else to redeem themselves, if the crime be not witchcraft, by the substitution of two or more slaves. Should any of the women be hardy enough to refuse or hesitate to confess all she knows, she is invariably cut off by a sudden death, probably effected by the exhibition of poison. If, on the other hand, the boondoo-woman should chuse to be dissatisfied with the confessions which have been made, she causes the women to sit down, and, after rubbing some leaves between her hands, and infusing them in water, gives them the infusion to drink. Should they feel, as they are likely to do, some pain in their stomach or bowels after this draught, it is considered as denoting that some flagrant crime has been concealed. The boondoo-woman immediately sets herself, by means of incantations, to discover what it is, and in proper time charges each of them with the crime which she may think right to allege against them. If they confess it, they are sold; if they obstinately persist in affirming their ignorance of the offence, the boondoo-woman pursues such measures as ensure their death in

the course of the next night or the succeeding day.

This institution it will be seen is an useful engine in the hands of chiefs for the execution of their avaricious and oppressive purposes, and they contrive to prevent the gloom which it seems calculated to produce, by giving to their towns during its continuance, the air of festive gaiety. The great drum is its constant accompaniment, and is never intermitted day nor night; and the dance and song are only interrupted for the purpose of necessary rest. Add to this, that such is the implicit faith reposed in the infallibility of the boondoo-woman's greegrees, that when one of their number is struck, the others conclude that she must have been a guilty wretch, who merited her punishment; and they console themselves with the consciousness of their own innocence, until they also are made partakers of her fate. The death of one of their companions therefore does not even interrupt the music or the dance; and as for the sale of those who confess, it furnishes a fresh supply of rum to enliven their mirth. The following anecdote, which serves to illustrate this "mystery of iniquity," was related to me by a friend who was present at the time, and on whose accuracy I can rely:

In the year 1799 a woman, who, while in the boondoo, had been

condemned to be sold, made her escape, and took refuge in Freetown. She related, that, having been affected with a pain in her stomach in consequence of drinking the infusion of leaves spoken of above, she was accused by the boondoo-woman of having by witchcraft killed Pa Bunky (a chief who had died four years before,) and afterwards having taken up his body and eaten it.* The poor girl, well informed of the fate of all who deny the crime with which they are charged, and trembling between the dread of slavery on the one hand, and instant death on the other,† confessed herself guilty. At Freetown, however, she strenuously maintained her innocence, affirming, that it was solely through fear she had been induced, while in

* This is said to be a frequent subject of accusation.

† She said that she was expressly threatened with death if she did not confess.

the boondoo, to acknowledge her guilt. Being with child when she made the acknowledgment, she was not sold immediately on coming out of the boondoo; but after she had been delivered, expecting daily to be sent to Bance island, the neighbouring slave factory, she took the first opportunity of escaping to the colony. The above account was confirmed in all its parts by another woman, who accompanied her in her flight; and they added, that not fewer than a hundred women had been sold out of the same boondoo since its first establishment. Such, however, was the darkness of their minds, and so far were they from suspecting that any deceit and villainy were practised, that the woman, though persuaded of her own innocence, said no more than that "the greegrees were bad," and that she only wished for an opportunity of "drinking red water," which she was sure would acquit her.

DISCOURSE

BY THE REVEREND DANIEL DANA, D. D. NEW HAMPSHIRE, AND
AN ADDRESS BY THE REVEREND WILLIAM MEADE, VIRGINIA.

THE application of christian principle to our various social and political relations, to the temporal improvement and prosperity, as well as to the spiritual and immortal interests of mankind, forms a striking characteristic of this age.

Those powers of the Christian Ministry, which were for centuries wasted in vain attempts to clear away the mysteries of Faith, or in frivolous and angry disputations concerning matters of minor importance to the Church, have

received a higher direction, have been set at work to bring the ethical precepts of the gospel to exert an influence in every department of human affairs. Our religion seems to be regarded more than ever before as a practical religion, adapted not less to rule the conduct, and form the manners, than to change the heart; not less to promote the peace and happiness of this life, than to secure the rewards of the life to come. The resolution of christians and of ministers, appears to be, to abandon debates with each other, and wage in combination a holy warfare with unrighteousness. Sectarian prejudices and attachments, excessive reverence for rites and ceremonies, which severed the bonds of christian unity, and produced only confusion, are yielding to friendly and liberal feelings; and diversified shades of opinion on subjects of inferior concern, begin to be lost in the bright displays of the charity which never faileth.

It is vain to expect that our religious Faith can be promulgated among pagan nations, before they have seen its excellence exemplified. We must show the utility and benevolence of its laws, before they will receive its doctrines. Its benignity must adorn our own actions, before its sanctions will govern theirs. The sword may make slaves to a religion, but not disciples. When

Christian nations have sanctified their governments by the maxims of their religion—when they have admitted its spirit into all their social relations and civil policy, when this regulates their whole intercourse with foreigners, whether enlightened or barbarous, then may we expect the conversion of the world.

Every friend of mankind must rejoice, to perceive that those whose time and talents are consecrated to advance the interest of the Church are aroused to efforts, both individually, and by association, for the removal of those great moral evils which still exist systematized and legalized in Christian lands; and thus to repel the most specious and formidable objection ever urged by infidels against our Faith, and thus to exhibit the most persuasive evidences of its divinity; and by introducing the principle of regard to their temporal happiness into all our intercourse with the pagans, to adopt the best method to produce a conviction, that our professed concern for the higher interests of eternity is deep and sincere.

In every Christian Minister in the United States, the American Colonization Society ought, and we trust will find, a strenuous advocate. Through the Clergy may the claims of this Institution be most successfully presented to the publick, and to the Clergy principally, has Heaven confided

that moral power which is to effect its object. It is indeed an object worthy of their learning, argument, eloquence, their most fervent prayers, their united, most energetic, and persevering labours.

We have been highly gratified by the perusal of the two admirable performances mentioned at the head of our article, from two eminent Ministers, widely separated from each other in place, but closely united in spirit, having received like precious faith, and destined we trust after distinguished usefulness in the Saviour's cause, to the same holy communion and perfect felicity.

Dr. Dana's Discourse was addressed to the New Hampshire Auxiliary Colonization Society, at their first annual meeting in Concord, June 2d, 1825. The passage selected for the text, is one of the most beautiful and touching in the whole word of God. "*Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the Body.*"—Heb. xiii. 3. We are truly happy, as far as our limits will permit, to enrich and adorn our pages with extracts from this impressive and excellent sermon. The name of the distinguished and venerated Author would, at least in New England, be a sufficient recommendation for any production to which it was prefixed, and

the discourse before us will, we are certain, diminish neither his literary nor theological reputation.—The following is the Introduction:

"Ages before the *Son of God* appeared in flesh, it was declared of him in prophecy, that he should "preach the gospel to the poor;" that he should "bind up the broken-hearted;" that he should "give to mourners, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

"In these touching descriptions, we recognize not only the spirit and life of the Saviour, but the presiding genius of his religion. Christianity has come from heaven, to banish the sins and miseries of our guilty race. In accomplishing her benign errand, she neglects no portion of the human family. But she fastens her chief regards on the wretched, the destitute, the helpless, the forsaken. Hence those precepts, addressed to all her votaries—precepts found in no other religion—precepts which carry instantaneous conviction to the heart, that the gospel is an emanation from the *God of Love*: "Be merciful, as your Father also is merciful." "Bear ye one another's burdens." "Comfort the feeble-minded, support the weak." "Visit the fatherless and widows in their affliction." "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

"In the injunctions last cited, we cannot but perceive a peculiar emphasis and meaning. They obviously assume the principle, that we are bound to regard each individual of our race, as another *self*; to make his interests, his joys and griefs, our own; and to give to these

internal sympathies, their legitimate practical operation and effect. It is thus that the gospel seizes on the most powerful and active feeling of our nature, our self-love; and, hopeless as the task may seem, bends and moulds it to its own benevolent purposes. Commanding us to love our fellow-creatures *as ourselves*, it converts a principle which is ordinarily a boundless source of error, into a safe, and almost infallible guide. It does not merely correct the mistakes, and repress the extravagancies of our self-regard. It renders it a spring of beneficent action. It extracts from it the most efficient motives and aids to a kind and equitable treatment of our fellow-beings. It is thus that Christianity aims to form the whole human race into one family of peace and love; a family admitting no separate interests, no conflicting aims, no solitary joys or griefs; a family in which sufferings shall be softened, and felicities enhanced, by mutual sympathy and participation."

The author proceeds to enquire "why if the gospel is the sovereign and Heaven-appointed remedy for human guilt and wretchedness, it has during eighteen centuries accomplished no more?" The fact that christianity has never become a universal religion, but is still very limited in its influence, furnishes an answer. "The Christian world, too, confined as are its limits, is most imperfectly christianized," and to the indolence and want of union and method among Christians, is the narrowness and imperfection of Christian influence to be attributed.

"The *associating plan*," says our author, "that moral lever, by which such mighty movements are accomplished; that instrument by which Christianity itself puts forth some of its best energies, is a kind of modern invention. Half a century since, it was scarcely understood, that projects of extended and systematic benevolence, baffling the powers and means of individuals, need not baffle the combined exertions of numbers. But the discovery is now made; and it constitutes a great epoch in the history of the church, and of man. A new order of things has commenced. Brighter hopes are shed on all the momentous interests of religion and humanity. Barren speculations, indolent sensibilities and wishes, give place to lofty enterprises and vigorous exertions. Projects of benevolence no longer expire in the bosoms which gave them birth; but, communicated from mind to mind, and from heart to heart, change the face of whole communities. The opulent no longer compelled to groan beneath a weight of useless treasure, at once *impart* their wealth, and *enjoy* it. Christians begin to combine their active energies for the accomplishment of the great objects of their united prayers."

This passage is succeeded by some remarks on the origin and character of the American Colonization Society.

"The representative bodies of nearly all the religious denominations of our country have given it their solemn sanction and patronage. Foreigners of the first distinction, a *Teignmouth*, a *Gambier*, a *Wilberforce*, a *La Fayette*—the friend, and the *idol* of our nation—have honored it with tokens of their regard. These are facts which speak for themselves."

* * * * *

"The declared and exclusive object of the American Colonization Society, as stated in its Constitution, adopted at Washington. December, 1816, is "to promote and execute a plan for colonizing (with their own consent) the free people of colour, residing in our country—in Africa, or such other place as Congress shall deem most expedient."

After a concise statement of the success which has attended the efforts to plant a colony in Africa, and of the practicability of giving enlargement and permanency to such an establishment, the unhappy and hopeless condition of the free coloured people, is described with much truth and pathos. The following extract we know not how to omit :

"Do these people furnish materials from which to form good citizens, good friends and neighbours? The answer to this question has been anticipated.

In addition, likewise, to all the causes which tend to pollute, to degrade, and render them miserable, there are principles of *repulsion* between them and us, which can never be overcome. They can never forget their wrongs. And if they could, we could not. By a law of human nature, I mean of human depravity, the man who has injured a fellow-being, becomes from that moment, his enemy. If it is hard to forgive a fellow-creature who has wronged us, it is still harder to forgive a fellow-creature whom we have wronged. Our selfishness, our pride, our meanness (and when was pride unaccompanied by meanness?) our fears, all forbid it."

"Let us then, for our own sakes, convey these sufferers home. Do we not owe this tribute to the Africans them-

selves, and to that important, but injured region of the globe from which they derive their origin? We have cast a glance at their degraded condition, and degraded character. We have seen, likewise, that between these two species of degradation, there is a plain and palpable connexion. Shall we close to these unhappy men, all the avenues of knowledge; and wonder that they are not intelligent and learned? Shall we remove from them the ordinary incentives and guards to virtue, and wonder that they are not moral? Shall we bar up their path to all the objects of a generous ambition; and wonder that their pursuits are low and degrading? Shall we enslave them; and complain that they are servile? Shall we treat them like brutes; and expect them to be men? Some, indeed, to palliate the enormities inflicted on the Africans, would persuade us that they belong in reality to another species. Cold-hearted, hateful, impetuous pretence! Well may these persecuted beings retort the bitter taunt on us."

After an account of the astonishing improvements which have marked the British Colony at Sierra Leone, the author enquires :—

"And why might not a colony from our own country be fraught with equal blessings, not only to the individuals composing it, but to Africa itself? Why might it not convey Christianity and civilization, the sciences and arts, into those benighted and cheerless realms? Why might it not deliver myriads and millions of unhappy beings from the grossest ignorance, from the most degrading superstitions and idolatries, to the knowledge, the service, and the enjoyment of the only living and true God? This, my hearers, is a debt which we in-

dispensably owe to Africa. She has long known us by our crimes, our cruelties, our ruthless invasions, and the wounds we have inflicted in her very vitals. Let her at length know our mercy, our patience, our wish to sooth the anguish of her heart, and bind up her bleeding wounds. Her cries have long ascended to the throne of eternal justice, and imprecated on us the vengeance of the Deity. Let us now lead her to the throne of *grace*, and engage her intercessions there, that, if possible, the wrath we have merited, may be turned away.

We are glad to observe the author's candid and liberal sentiments, in reference to the dispositions of the people of the south. The opinions expressed in the following passage are, we believe, entirely just :

"When the supply of slaves from Africa shall have thus ceased, nothing will be wanting to the complete abolition, in our country, of slavery itself, but the liberation of those now in a state of servitude. It is in this very point, that the benign aspects and tendencies of the colonization system are most strikingly visible. This system opens a path to freedom, which, while it is fraught with blessings to the slaves, is safe for their proprietors and the public.

"It is a fact, given us on the most unquestionable authority, that there are now in the Southern States of our Union, hundreds, and even thousands of proprietors, who would gladly give liberty to their slaves, but are deterred by the apprehension of doing injury to their country, and perhaps to the slaves themselves. It is a fact, that in the States of Maryland and Virginia alone, there were, fifteen years since, sixty-three thousand free people of colour. It

is likewise a fact, that within a few years past, more than five hundred slaves have been emancipated, in the State of Virginia, by only three proprietors.*

"Indeed, so prevalent has been the disposition of Southern proprietors, for many years, to give liberty to their slaves, that this condition of things has excited a serious alarm. The Legislatures of several States have interposed their authority, and prohibited the emancipation of slaves, except on the condition of their being transferred to some other State. But these transfers are opposed by powerful objections. Nor is it improbable that almost every State to which these miserales would wish to fly, will ultimately shut its doors against them. And shall they never find a home? Shall their wanderings and their miseries never cease?

"Let it likewise be considered, that if emancipations are so frequent, even in the face of all the restrictions and inconveniencies which attend them, they would doubtless be vastly multiplied still, could these formidable obstacles be removed."

We shall have accomplished our principal object, if the intelligent and charitable are induced, by these quotations, to purchase and peruse the whole of this invaluable discourse. The great cause which the author advocated, has been sustained with a truly noble and christian temper—with great strength of argument and manly eloquence. He regards the evil to be remedied as strictly NATIONAL, and in reference to it is by no means disposed to exempt

* See the Appendix to the Third Annual Report of the American Colonization Society.

New England from the charge of criminality. We close our extracts with the concluding appeal:

"If the good to be produced exceeds all calculation, let us spare no exertion to effect it. If the evils to be remedied are immense, appalling, destructive; if they are, at this moment, powerfully working in secret, and may soon burst in thunder on our heads, let us not slumber till they are purged away. Let us not imagine, for a moment, that we in this Northern clime, are exempt from that enormous guilt, connected with slavery, and the slave-trade, which we are so ready to appropriate to our brethren in distant States. We have no right thus to wash our hands. From *New England* have gone the ships and the sailors that have been polluted with this inhuman traffick. In *New England* are the forges which have framed fetters and manacles for the limbs of unoffending Africans. The iron of *New England* has pierced their anguished souls. In *New England* are found the over-grown fortunes, the proud palaces which have been reared up from the blood and sufferings of these unhappy men. The guilt is strictly national. Few, few indeed, in any part of the land, have done what they could, to purge themselves and their country from this foul stain. National then, let the expiation be. Let our whole country confess its guilt, and resort to the blood of the *divine Redeemer* for pardon. And while we mourn those wrongs which nothing but infinite mercy can forgive, let us, as far as possible, repair them. Let us raise up the humbled children of Africa from their dust.

* * * * * Let us send them back to their native land; and let us send with them the treasures of science and of art, and the richer treasures

of the gospel, to be diffused through their instrumentality, among their wretched fellow-countrymen. Then Africa herself will bless us. * * *

* * * * * She will love us as her friends; and bending, each morning and evening, before the eternal throne, she will invoke heavenly mercies on us, as her benefactors."

The Reverend Mr. Meade's address, was delivered to a crowded audience in Winchester, Virginia, on the Fourth of July. To this gentleman the Colonization Society is deeply indebted. His own example, and that of his excellent family (some of them alas! this feeble tribute of respect cannot reach,) in reference to this Institution, exceeds our highest praise. During the infancy of the Society, when it was almost without power, and impeded at every step of its progress by a thousand difficulties—who that felt any interest in its operations does not recollect the disinterested and unwearied efforts of Mr. Meade to sustain it. Then it was, that after having obtained in his own county, subscriptions for its support to the amount of almost *seven thousand* dollars, seventeen hundred of which, were given by his family, five hundred by himself—he quitted the beloved scene of his pastoral labours, and for months, travelling through all the Atlantic States, pled in the true spirit of humanity and religion, the

cause of this Institution; nor was his mild eloquence and well-directed and vigorous exertions without effect. The friends to the Society became numerous, Auxiliary Institutions were organized, which continue even to the present time, to render important aid to the design. Any address from such a man, much more one so beautiful and pathetic as the one before us, must have commanded profound attention, and have awakened the best feelings of all who heard it.

Mr. Meade considers it unnecessary, to give a history of the origin and progress of the American Colonization Society.—“The whole affair,” he observes, “has been before you from its beginning.—You hear of it in every private conversation—you read of it in every public paper—political or religious; and it comes home to the hearts of us all, through a thousand channels which force it upon our notice.” The following passage occurs near the commencement of the address:

“What day passes by without the occurrence of some event, or the witness of some scene which draws from every feeling heart a sigh or a prayer for the complete fulfilment of all the most sanguine hopes of the friends to this Institution? It is not merely for an unfortunate portion of our fellow-beings, who have been thrown upon our charity, that this society was formed: ourselves, our children, our lands, and every institution, and every interest of our beloved coun-

try, are deeply involved. How then can we be ignorant and insensible on such a subject? Christianity also, the glory of man in this world, and his only hope hereafter, is feelingly alive to the momentous question, and asserts her right to labour in the cause of suffering humanity. She cannot remain an unconcerned spectator of evils which she may help to redress, and see immortal beings suffering in both worlds, without stretching forth the hand of charity to relieve them. But lest in the few words already uttered, and in those which will follow, a misunderstanding should arise, which cannot too carefully be avoided, let it be distinctly stated and remembered, who are the first and immediate objects of the charitable concern of this Society.”

The author gives an affecting, but just description of the unfortunate condition of our free coloured people, and thus reminds us of our duty to relieve them:—

“And yet, fellow-citizens, these are men—men of the same flesh and blood with ourselves—bearing the image of the same Maker—and, as has been often proved, susceptible of the same high improvements in all that is good and great with ourselves. And in this age of enlarged benevolence, can nothing be done to raise them from their degradation? Do not three hundred thousand of our fellow-creatures, having peculiar claims upon us, afford sufficient materials for the exercise of a generous and christian philanthropy,—more especially when they are increasing in wretchedness, and multiplying in numbers, in a manner as alarming as it is distressing?”

With the following passage we were much gratified:

"But should any ask, has the American Colonization Society no greater object in its ultimate view, than the improvement of the condition of those just described? We answer yes.—It has a design and a hope which reaches forward to distant periods, and contemplates a far more extensive benefit—one which it has ever boldly avowed and gloried in. It hopes, by the successful establishment of a Colony of these unfortunate beings, to invite the American nation to a work of charity and of justice, worthy of its great name: it hopes soon to show to the pious and benevolent how and where they may accomplish a wish near and dear to many hearts, which is now impossible: it hopes to point out to our several legislatures, and even to the august council of this great nation, a way by which, with safety and advantage, they may henceforth encourage and facilitate that system of emancipation which they have almost forbidden. To such honor and usefulness does the American Colonization Society aspire, and thus hopes greatly to lessen, if not entirely remove, at some distant day, one of the most tremendous evils that ever overhung a guilty nation upon earth, for in vain do we look through the annals of history for a country in like calamity with ours."

Were we not compelled, by necessity, to desist from giving quotations, we should we think, copy the whole speech. With the following extract however, we must conclude:

"The auxiliary societies and the various denominations of christians, have resolved and recommended that on this day, or on the Sabbath going before or following after, collections shall be solicited in aid of this cause. From the

notices which we read in the public papers, we have ample reason for believing that this will be a great day for Africa, and a great day for Christian America; that our beloved country will be exalted still higher in the esteem of an admiring world, and that the smiles of that Being who delights in justice and mercy will benignantly light upon her. And O that Virginia may be honored by that gracious smile. I trust that she who has ever stood among the foremost in the cause of freedom and the rights of man, who was, I believe, the very first and loudest to protest against the introduction of this accursed evil; which was certainly the first in secret session of its legislature, some twenty years since, to recommend this very plan of African colonization, and which has been the first to make some appropriation of its funds to aid the incipient efforts of the society; I trust that she who has done all this will still set a noble example on this day, and send in a generous contribution to her favorite cause. And I also trust, my fellow-citizens of Frederick, that as from the first origin of this society, you have taken a lively interest in its concerns, and rendered it most essential aid at a time when it was just struggling into life and operation; you will shew by this day's contribution, that you have not repented of your first works, but will do them again, and never weary in so good a cause. And I do trust that the whole nation will do its duty, and show that it feels for the woes of bleeding Africa. It has shown that it can feel for the suffering and oppressed Greeks; it has generously sympathised in the noble struggles of our southern brethren to assert their rights as men, and cast off a galling yoke; it has expended hundreds of thousands, perhaps millions, during the past year, in honour of one who generously came

to the aid of our patriot fathers; and the national legislature hath paid a debt of honour and justice in providing for the comfort of his declining years. On this day, also, how much is expended in celebrating the declaration of American independence? And will it interrupt the rejoicings of this day, to be reminded of one sacred duty due to suffering humanity—to weep with those that weep, as well as rejoice with those who rejoice? Is there not a danger that we will renew the crime of those in ancient days, who chanted to the sound of the viol, and drank wine out of bowls, but were not grieved for the affliction of Joseph—felt not for him who was in bondage? In the midst of our laughter might it not be well that our hearts be sometimes a little sorrowful to think how many of our fellow-creatures partake, not of our joy—and if some happy scheme be devised and offered to us for diffusing a more general joy; should we not gladly adopt it, and thereby perhaps prevent our mirth from ending in heaviness?

“But there is one consideration peculiar to this day, which I must not omit to notice. What is the age of that joy which is again renewed through the land? What year of our independence is this on which we are entering? It is the fiftieth—the first jubilee of American independence. That word brings with it some sacred reflections, drawn from a holy volume, for which I trust all present feel such a becoming reverence, that it can never seem amiss to refer to it.

“It is there recorded that an ancient nation, which had been delivered from oppressive tyranny by the hand of God, and by that hand conducted to a promised land, was directed, on the fiftieth year after entering upon its inheritance, to celebrate a jubilee,—one remarkable

circumstance of which celebration was, that those who were in bondage should become freemen; and this they were to do, remembering that their fathers were once bondsmen in Egypt.

“How forcibly then, on this first American jubilee, should we feel the claim of a society having such views and hopes as the one for which we plead. While it were vanity to hope, and worse than madness to attempt, by one act or effect to remove such an evil as that which presses upon our country; yet surely, in gratitude to Heaven for our own unparalleled blessings, we should rejoice to patronise any measure, which under the guidance of a prudent zeal may restore lost rights to thousands, meliorate the condition of those whose freedom is but a name, and thus be gradually diminishing a calamity which otherwise must increase, until it burst with overwhelming ruin on some future and unhappy generation.

“We are not disposed, fellow-citizens, to darken the shades of one view of this subject with the dismal colouring of an affrighted imagination—neither to illumine the other with an artificial, unreal brightness. We know that we are living in a world of sin, which must therefore be a world of suffering. So has a righteous God decreed. We expect not that this world shall be converted into a blissful paradise. And yet, suffering as man is under the divine displeasure, he is also an object of compassion to the Deity. A God of love is ever seeking to promote the happiness of his creatures, and looks with approbation upon every endeavour of one portion of his creatures to improve the condition of the other. While, therefore, with sorrowing hearts we are forced to look upon large numbers of these, our fellow-beings, as doomed, for a long period to come, to remain under the

yoke of servitude, let us zealously attempt to lessen that number, and lighten that yoke as much as possible. Then may we with clear consciences, and thankful hearts, rejoice before Heaven on each return of this day, for the many

blessings poured out upon us. Thus shall we stand acquitted to our children, of having entailed upon them, without an effort at removal, one of the most deadly evils that ever afflicted a nation."

ERROR CORRECTED.

WE understand, that the idea has gone abroad, that servants have escaped from their masters, and become settlers in the Colony at LIBERIA. No such thing has occurred. We assert, without the fear of contradiction, that every settler in our African Colony, was either *born free*, or possessed, before he left this country,

legal title to his freedom. The mistake on this subject has arisen from the fact, that the design of the Colonization Society is, by many, confounded with the scheme for *Haytien Emigration*. One instance, and one only, there has been in which a servant attempted to obtain passage in the Society's vessel, *but without success*.

INTERESTING EXTRACT

FROM SCHOOLCRAFT'S TRAVELS IN THE VALLEY OF THE MISSISSIPPI.

SELF-EMANCIPATION.

"WE lay it down as a principle, that whatever a slave earns above the full cost of his maintenance, is procured by the alternate effect of stripes and rewards, operating through a system of judicious tasks. And we think it further capable of demonstration, that more labour is to be gained by the latter method than

by the former.* The excitement of a spirit of industry, by allowing the blacks a portion of time to themselves—by giving them work to perform, if they choose, and paying them for it the moment it is finished, is no less profitable

* The experience and practice of many slave-holders in the southern states prove this.

to the master than to the slave. It also ensures the punctual performance of their daily tasks, as they do not begin to work for themselves until they have finished what their duty requires to their master. To perfect, then, this system of tasks and rewards, which, in some degree, is now in full operation on every well-conducted plantation in America ;—to render the former as little onerous to the slave as may be, and to make the latter a bare equivalent for the work performed ; and to fund the avails of this extra labour in such a manner, as to make it applicable to the purchase of the slave's freedom, is, as we think, the important desideratum in the emancipation of the blacks. We will illustrate our views by the following proposition : Every profitable slave, under the strong excitement of a money reward, will complete his task one, two, three, or four hours before the usual time of quitting the field or the work-shop. Let him receive a proper compensation for this extra work. But lest he should make an improper use of the money, or spend it in riotous or luxurious living, let every planter establish a Saving Institution, Plantation Bank, or Depository, for the express use of his slaves, in which two-thirds of the avails of all extra labour shall be deposited by the slaves at proper times ; and let it be option-

al with him to fund the remaining third, or to receive it in checks on a plantation store,—which checks shall have no currency off the limits of the estate. In this way, more work will be done than it is possible in the ordinary mode to procure, and the produce of the plantation, the workshop, or the mine, will be enhanced in a ratio corresponding to the whole annual amount paid in rewards. And thus the proprietor, while he enjoys the noble pleasure of promoting the happiness and emancipation of his bondmen, has, at the same time, the additional satisfaction of knowing that he is pursuing the very best means for improving his own fortune.

We will suppose such a slave as we have been considering, to be worth, in the present depressed state of commerce, six hundred dollars. When his earnings, deposited in Bank, amount to one hundred dollars, he shall have the whole of *Monday* free from task, to work entirely for himself. He then has two days in the week, including the Sabbath, at his own disposal ;—this will enable him more rapidly to acquire, by voluntary labour, the second hundred dollars, with which he purchases *Tuesday*. He has now three days, two of which are working days, at his own command, and with these two days he purchases *Wednesday*, and so on, in a progressive ratio, until the whole

six days are his own, and he is free! He will enter society with habits of industry and temperance, which are calculated to render him a valuable citizen; and we will venture to assert, that any slave, who is not possessed of sufficient mental energy and firmness to submit to this preparatory discipline, cannot be qualified for, and is scarcely entitled to, the enjoyment of civil liberty.

We have allowed ourselves to cover pages, when we only intended to write as many sentences; but trust the subject is one, which, from its own intrinsic importance, and from the apparent neglect it has received from preceding tourists, will induce the reader to extend to our hasty speculations that indulgence which we claim for them."

PRINCE MORO.

"The following paper," says the Christian Advocate, "was put into our hands by a friend, who received it from a friend in Fayetteville, in North Carolina, by whom it was drawn up." Such cases we believe are not uncommon. We have heard of several instances of learned Mahomedans among the slaves in the southern states, who were probably either princes or priests in their native country.

About the year 1808, a South Carolina rice planter, purchased and sent to his plantation a gang of slaves, among whom was a man of a slender frame and delicate constitution, who was not able to labour in the field, or had not the disposition to do so. His health failing, he was considered of no value, and disregarded. At

length he strolled off, and wandering from plantation to plantation, reached Fayetteville, was taken up as a runaway and put in jail, where he remained for some time. As no one claimed him, and he appeared of no value, the jail was thrown open, that he might run away; but he had no disposition to make his escape. The boys amused themselves with his good natured playful behaviour, and fitted up a temporary desk made of a flour barrel, on which he wrote in a masterly hand, writing from right to left, in what was to them an unknown language. He was also noticed by some gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, a gentleman living

about 30 miles from Fayetteville, finding him of rather a slender make, took him into his family as a house servant. Here he soon became a favourite of the inmates of the house, particularly of the children. His good conduct in a short time put him in possession of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man, he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the Gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been far in the interior of Africa—perhaps Tombuctoo or its neighbourhood. At all events, his intercourse with the Arabs, had enabled him to write and speak their language with the most perfect ease. Some of the Africans pretend to say he was what they call a "*pray-God* to the King;" by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment showed him to be of a superior cast—his humility, that of

a peaceful subject, not a despot. In his person he is well formed, of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of the head, are distinctly of the African character. Some years since, he united himself to the Presbyterian church, in Fayetteville, of which he continues an orderly and respectable member. A gentleman, who felt a strong interest for the good *Prince Moro*, as he is called, sent to the British Bible Society, and procured for him an Arabic Bible; so that he now reads the Scriptures in his native language, and blesses Him who causes good to come out of evil, by making him a slave. His good master has offered to send him to his native land, his home, and his friends—but he says "*No*,—this is my home, and here are my friends, and here is my Bible—I enjoy all I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his son Jesus Christ, whom to worship and serve is eternal life."

[The individual described in the above article, was heard of by the Editor some years ago, and through the exertions of one deeply interested in the African cause, he became possessed of some of his beautiful writing in the Arabic

language. If we were acquainted with the characters of all who have been the victims of the slave trade, how many would probably be found, to have been revered for their knowledge and rank in their own country?]

NORTH AMERICAN REVIEW.

We extract from a short notice in this work, of the progress of the American Colonization Society, the following passage:—

“The Eighth Annual Report, represents the Colony to be in a prosperous condition. Two Agents, the Rev. Mr. Boyd and Dr. Ayres, were commissioned a year ago, to visit the middle and eastern States, as Agents for the Society. In their report is the following statement:

“A distinguished member of Congress, from New England, after expressing his disbelief in the practicability of the undertaking, observed, “gentlemen at the south, have given this subject more thought than I have, and they think differently. It is a matter in which they are more particularly interested; and I

am of the opinion, that if they will bring forward any definite proposal to Congress, for which they will hold themselves responsible, and which it is in the power of Congress to grant, they ought to be assisted to a reasonable extent.” He concluded by saying “I will vote for any proposition under the above restrictions, which Mr. Clay, or Mr. Mercer, (both of them being of the Society,) will bring forward; and I am fully of the opinion, that the Representatives from the Eastern States will agree with me, in this view of the subject.”

We hope the subject will soon be brought, in a proper shape before Congress, and we have no doubt, the opinion of the distinguished member above alluded to, in regard to New England, will be verified.”

CONVERSION OF A NATIVE AFRICAN.

The Reverend Lot Carey, a coloured Baptist Minister, in Liberia, has given in a letter to a gentleman in Richmond, a very interesting account of the conversion and baptism of one of the natives. This poor heathen had visited Sierra Leone, and there first became impressed with the truths of the Gospel. “He came

all the way from Grand Cape Mount, about 80 miles, down to Cape Montserado to be baptized, having heard that here was a people who believed in Christ, and practised baptism." We give the following extract from Mr. Carey's letter:

"After preaching in the morning, I baptized the native man John, and after preaching in the afternoon we had the honour to break bread in the house of God, with our newly arrived brethren from America and our newly baptized brother: and I need not tell you it was a day of joy and gladness. The church made up a contribution, and neatly dressed our heathen brother John, and gave him an excellent suit of clothes, and gave him 14 bars,* and sent him home on Monday, and he went on his way rejoicing; we also gave him three Bibles and two Hymn Books.

* A Bar is equal to seventy-five cents.

"Dear brother, tell the Board* to be strong in the Lord and in the power of his might, for the work is going on here, and prospers in his hands; that the Sunday School promises to be a great and everlasting blessing to Africa; and that on the next Lord's day there will be a discourse delivered on the subject of missions, with a view to get on foot, if possible, a regular school for the instruction of native children; and tell them that they have my grateful acknowledgments for the liberal appropriations they have made, which have been duly and well applied by brother Lewis. I send to you several curiosities, for the benefit of the Board of the African Missionary Society."

* The Board of the Richmond African Missionary Society, of which the writer was a distinguished member, from the time of its formation until he went to Africa.

SUMMARY.

THE SLAVE TRADE, &c.

We have just concluded, says the London Times, the painful task of reading through a correspondence on the Slave Trade, recently published by order of the House of Commons. The result of that perusal upon our judgment—(for of its effects upon our feelings we will not speak.)—is, that after all the labours of this country, and of its most virtuous and distinguished citizens, for

abolishing the above unnatural and unholy traffic, we have gone thus far—we have washed the blood from our own consciences, we have withdrawn from the dreadful partnership, and have set an upright and humane example to mankind; but we have not diminished by one jot the mass of human suffering. The slave trade flourishes with as much horrible activity as at any former period. England is clear of the pollution, it is certain; but somebody must have nerves to declare the melancholy and mortifying truth—from which all Englishmen of all parties are too ready, if not to withhold their belief, at least to turn aside their attention—that the amount of African misery has not been reduced a single particle: If the flag of England be no longer employed to cover this abomination, there is scarcely another flag in Europe, or, with the exception of the United States, out of Europe, by which it is not masked from the researches of our men-of-war, or shielded from their forcible interference. France, Spain, Portugal, Holland, and Brazil, all have been, and are apparently to this hour, disgraced by the subserviency of their national colours to the avarice of dealers in Negro blood, and by the atrocious diligence of their subjects in the work of desolation throughout Africa. The evidence before us is not to be questioned,

that wars are perpetually instigated for the supply of slaves, who are furnished in such abundance, that the price to the slave-merchant, varies only from half a dollar to between two and three dollars a piece.

What then, becomes of the beings thus wrested almost out of the keeping of their Maker? They are crammed, (we might say *potted*) into the hold of a vessel, where space is assigned to them, (and be it remembered for a voyage across the Atlantic) in the following proportions:—

The ship *MINERVA*, of 270 tons, had a passport from the Emperor of Brazil, for 675 slaves, a little more than one-third of a ton for each!

The brig *CERQUEIRA*, of 304 tons, was licensed for 761 slaves: The schooner *AROLA*, 108 tons, 270 slaves! such is an art of potting negroes for use. Well may the villains who engage in this traffic calculate, that one cargo in four escaping, constitutes a profitable trade, when the prime cost of what according to their odious jargon, is termed “ebony,” averages little more than a dollar each “log” (human body,) and brings at the Havana between two and three hundred.



Interior of Africa.—Major Denham and Lieutenant Clapperton, survivors of the expedi-

tion fitted out for the interior of Africa, in 1821, by the way of Tripoli and Fezzan, arrived in Paris on the 21st of May, on their return to England. The results of this perilous attempt are said to be of the greatest importance, both with regard to settling many interesting points in the geography of that hitherto imperfectly known continent, and the state of civilization in which they found the natives of several populous kingdoms, inhabiting walled towns and cities, actually situated where the present maps of Africa represent immense deserts. All their papers and collections have arrived in safety.

Mungo Park.—An English passenger states, that Lieutenant Clap-

perton, who has recently returned from a tour in the interior of Africa, had the good fortune to discover the Journal, or part of the Journal, kept by Mungo Park, when he last attempted to visit the source of the Niger. A relic so interesting, will be regarded with no common anxiety.

Anniversaries in Liberia.—

Three anniversaries are celebrated by the Colonists in Liberia:—1. The *Fourth of July*, the birth-day of the Independence of the world. 2d. The 17th of May, the day when the confederated Kings ceded to them the lands they occupy. 3d. The day when they triumphed over those who had determined on their extermination.

AUXILIARY SOCIETIES.

A highly respectable Auxiliary Colonization Society, was organized on the Fourth of July, in King William County, Virginia. Fifty-nine persons were recorded as members of the Society, in the course of the day. The Constitution provides that the annual meeting of the Society, shall be on the Fourth of July, in each year, and it is proposed to aid the funds of the Society, by taking up a public collection on that day.

Important Auxiliary Institutions have recently been formed at Charlottesville, and in Fluvanna County, Virginia.

The Students at Hampden Sydney College, have evinced much zeal and resolution in aid of the African cause, and formed themselves into a Society for this object.

From the Trenton Federalist.

"We were highly gratified with being present at the first an-

nual meeting of the New Jersey Colonization Society, held in Princeton, on the 11th instant. The Rev. Dr. Miller read the 60th chapter of Isaiah, after which Robert F. Stockton, Esq. president of the Society, congratulated the friends of the colonization scheme in a neat and impressive address.

The report of the Board of Managers, read by the Reverend Geo. S. Woodhull, presented a clear and concise view of the operations of the Society, during the past year. From the report,

it appeared that the managers had been active, and that success was likely to crown their efforts.

The eloquent and forcible address of L. Q. C. Elmer, Esq. did equal justice to the speaker and the society, on whose behalf, and at whose request, it was delivered. The objects of the institution were further explained and enforced by Rev. Dr. Green, of Philadelphia, Dr. Taylor, of New-Brunswick, Peter D. Vroom, Esq. of Somerville, James S. Green and Samuel J. Bayard, Esqrs. of Princeton.

EXTRACTS FROM CORRESPONDENTS.

From a gentleman in Prince Edward County, Virginia.

"The public opinion is changing rapidly, and with an effective influence, which cannot be resisted. Much ignorance as to plan, views, and means of the Society prevails. All that is necessary to make it the decided favourite of the prayers and charity of christians is, a full and fair manifesto of the heaven-born mercy which forms the foundation stone of the fabrick."

"There is an Auxiliary Society at Hampden Sidney College;—great interest is felt for the cause there."

From a gentleman in Jamestown, North Carolina.

"I have no doubt, but a number of subscribers to the African

Repository, might be procured, if circumstances would admit my leaving home; I however hope several have sent on from Virginia and other parts, as they said they would, when I informed them of the work being published. I find that information is in a manner, all that is wanting to encourage the work for which your paper is intended, that it should move with a firmness not to be shaken, and it does really appear to me that the salvation of this country depends on it."

From a gentleman in Indiantown, South Carolina.

"Enclosed you will find twenty dollars for the Colonization Society;—this donation I make on to-day, as the most desirable method of commemorating the in-

dependence of my country, and the most certain way of perpetuating our blessings. I trust you will ever hear from me in this way, on the Fourth of July, while my life is spared me."

*From a gentleman in Chapel Hill,
North Carolina.*

"I cannot but think that the history of the Society, is now sufficiently extensive to be presented to any portion of the community, with a weight and ascendancy likely to reconcile opposition, excite interest, animate friends, and unite numbers in its favour. This perhaps could not

so well be said heretofore, and if it be true, it is time for the friends of this great and glorious cause, to commence movements in those parts of our country, where to have begun sooner would probably have answered but little purpose. It is a cause which must grow upon the mind and affections of the American people. I hope the time is not distant, when there will be so general an expression of the State Legislatures in its favour, that Congress may feel authorized, if not imperiously urged, to apply the resources of the treasury, and of mental and physical strength in its favour."

FOR THE PUBLIC.

OFFICE OF THE COLONIZATION SOCIETY,
Washington, 11th July, 1825.

The following Resolutions have been adopted by the Board of Managers, of the AMERICAN COLONIZATION SOCIETY:

Resolved, That it is expedient to despatch a vessel, with emigrants and merchandise for the use of the Colony, from Norfolk, on or before the first day of September next.

Resolved, That any Society, congregation, or individual, contributing to the funds of this Society, a sum not less than ten dollars, shall have the privilege of nominating some free person of

colour, of good character, and industrious habits, to whom a passage shall be given in the next vessel which shall be despatched to Liberia.

Resolved, That all Auxiliary Societies be requested, by public notice, to transmit their funds *directly* to the Treasurer of the parent Institution, (Richard Smith, Esq. of this city,) unless otherwise specially authorized by the Board of Managers.

Resolved, That the Auxiliary Societies be respectfully invited to send DELEGATES to the next annual meeting of the Society.

It will be perceived, that the Managers of the Colonization Society, are preparing to despatch a vessel with emigrants and supplies to LIBERIA. This vessel should sail early in September. The several Auxiliary Societies, and all clergymen and others, who have donations in hand for this Institution, are respectfully and earnestly requested to transmit them immediately to RICHARD SMITH, Esqr. *Washington*, TREASURER of the Board. Communications for the Repository, and subscriptions for the same, as well as ALL LETTERS of general interest to the Society, should be directed to *R. R. Gurley*, the Resident Agent.

CONTRIBUTIONS

*To the AMERICAN COLONIZATION SOCIETY, since the
24th of March, 1825.*

From Miss Eliza Young, of Baltimore, - - -	\$5
Dr. Beans, of Upper Marlborough, - - -	3
Auxiliary Society of Jackson county, Georgia, -	25
African Repository, at different times, - - -	124
Henry Rutgers, New York, collected 4th July, 1824, in the Reformed Dutch Church, - - -	22
Rev. Dr. Joseph Caldwell, Chapel Hill, N. C. -	10
Auxiliary Society, Alexandria, - - -	36 31
A lady in Fauquier county, Virginia, - - -	20
Miss Searle, Georgetown, -	1
Collections 4th July, 1825, -	7
Do. in Rev. Mr. Post's Church, Washington, - - -	46
Do. in Rev. Mr. Hawley's Church, Washington, - -	18 41
Do. in Reverend Mr. Baker's Church, Washington, -	20 10
Do. in Reverend Dr. Laurie's Church, Washington, -	23
Do. in Reverend Mr. Allen's Church, Washington, -	14 55
Do. in Reverend Dr. Balch's Church, Georgetown, D. C. -	23 30
Do. in Rev. Mr. Harrison's Church, Alexandria, D. C. -	15 56
Do. in Seventh Presbyterian Church, Philadelphia, -	96 62
Do. in Eighth Presbyterian Church, Philadelphia, -	30
From William H. Fitzhugh, Esq. of Fairfax county, Va. 4th July, 1825, - - -	10

\$550 85

Brought up - - -	\$550 85
From R. Harrison, Esq. of Washington, on 4th July, 1825, -	20
From Rev. R. W. James, Indian-town, S. Carolina, on 4th July, 1825, - - -	20
From "The Repository," at different times - - -	144
From the Female Liberian Society at Mrs. Garnett's School, Va. per Hon. Mr. Mercer -	30
From Alex. and Arch'd. Henderson, of Leesburg, Va. per ditto -	10
From ladies belonging to St. George's Church, N. Y. (Rev. Dr. Milnor's,) - - -	5
From the same, to constitute the Rev. Doct. Milnor a member for life, - - -	35
From Rev. John L. Bryan, Petersburg, Fred. Co. Md. -	10
Auxiliary Society, Augusta Co. Va. per J. Cowan, Esq. Treasurer, - - -	100
From collections in Maryland by Mr. E. Bacon, - - -	37 50
From collections in Presbyterian Church, Lynchburg, Va. 4th July, 1825, - - -	25 45
From collections in the Church of the Oxford congregation, Warren Co. N. Jersey, -	8
From collections in the Episcopal Church, Romney, Va. per Rev. Mr. Nash, - - -	10
From collections in Reformed Protestant Dutch Church, in Market street, N. Y. (Rev. Doct. McMurray, Pastor) -	50
Collection in the Second Presbyterian Church, Wilmington, Delaware, 4th July, - - -	15

\$1070 80

THE AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. I.]

AUGUST, 1825.

[No. VI.

COLONIZATION SOCIETY.

It appears to be an obvious truth, that an Institution which proposes to effect any very desirable purpose, in reference to our coloured population, must act upon some principle and plan, which both the Southern and Northern States will unite to maintain. Nor can we expect that any design on this subject, however unexceptionable, though better adapted than all others to destroy sectional prejudice, and to produce unanimity of sentiment throughout the nation, will immediately upon its development, be succeeded by its appropriate effects.

Time is generally requisite to accomplish important changes in human opinions and feelings. Hence, we are not surprised, that the course which the Colonization Society has considered it most judicious to adopt, does not receive the full measure of publick approbation. The knowledge of

the wisest of us is very imperfect; and intelligent minds, equally philanthropic, have their views considerably modified by local habits and circumstances. While the northern Christian considers this Society as cold and inefficient, his brother at the south, pronounces it too rash and daring. The former would have us boldly reprobate and attack what he regards as a most unjust system, portending misery, perhaps ruin, to our country; not sufficiently recollecting that it is a system handed down from past generations, legalized by the States and the Nation, and interwrought with the whole frame-work of society, and depending for its continuance or dissolution upon the will of those who sustain it. The other deeply regrets the evil, but his familiarity with it has diminished much of what is forbidding in its aspect;—he looks upon it as upon some physical calamity—he sees

its ramifications extending into all the business and interests of the community—he is appalled by its magnitude, and almost in despair of its removal fears that the kindest efforts in relation to it, will but prove injurious. Now the Colonization Society would bring these individuals to act together. It would repress the intemperate, and awaken the lethargic, and reconcile the differing, and conciliate all; and if possible, blend into some common principle of action on this subject, the diversified sentiments of the virtuous throughout the land.—Some perhaps regret that it does not *directly* act upon the system of slavery; others that it may have *indirectly* any influence upon this system, while both we think, will at no distant period acknowledge, that to the plans of this Institution must we look for the most, if not for the only practicable and extensive operations to relieve and improve the coloured people of our country.

The Free People of Colour are legitimate objects for benevolent exertion, nor does their condition forbid its necessity. Their bodies are free, their minds enslaved. They can neither bless their brethren in servitude, nor rise from their own obscurity, nor add to the purity of our morals, nor to our wealth, nor to our political strength. In the colonization of these, then, we believe the whole

country will unite. But numerous proprietors of slaves are now disposed to emancipate. The desire to do this is becoming more extensive and strong, and who will assert that this sentiment may not increase with the evidences of the high benefits which may result from its exhibition in practice, and that the progress of generous opinions on this subject may not keep parallel with the advancement and resources of the African Colony?

So frequent were manumissions in Maryland and Virginia, before counteracted by legal preventions, as to throw upon the public an immense mass of wretched people; and, since the interposition of legislative restraints, hundreds, we believe we might say thousands of slaves have been transferred to freedom, in the middle and western States. But the motives for enfranchisement are every moment gaining power. Many a planter finds the whole income of an immense estate absorbed by the subsistence of his slaves. He is unwilling to sell them, and their rapid increase threatens to prove the ruin of his fortune. Said a gentleman of this description to the writer, “I should be a rich man if I had not a slave in the world.”

It is a doctrine now generally admitted as true, by political economists, that the *labour of freemen is much cheaper than the*

labour of slaves; nor can this doctrine fail to produce consequences of the highest importance. Let the plans of the Colonization Society be admitted as practicable to any desirable extent, and it is impossible that this doctrine shall not be recognized as valid by several of the legislatures of the South, and introduced into their political measures. What is to be the effect of certain great movements in our world, in reference to a system, the existence of which, is lamented by almost all the candid and honourable in our country, we will not venture to predict. The discussion in England concerning the West Indies; the acknowledged independence of Hayti; the visit of general Lafayette to this country; the struggle of the Greeks; the incessant thunderings, if we may so speak, of Liberty's trumpet, shaking the world to its centre, seem ominous and not to be disregarded.

The plan of the Colonization Society, independent of any collateral objects which may, and we trust will, attend its execution, is itself great; it commends itself to the best men of every part of the Union, and promises, we think, more than any which has ever been devised, to bring into harmonious operation, to effect an object as dear to patriotism as to humanity, the powers of our country. To the colonization of

the Free People of Colour there can be no objection, and the magnitude and importance of the work are worthy of a National effort. And it is difficult to imagine, how this work being completed, any high-minded American could regret that its success should produce a general disposition to advance further, a voluntary consent to send to Africa, for our sakes, not less than theirs, our whole servile population. If this shall be never done, we may do much; the hope and expectation that it will be done, we certainly cherish. Such an expectation we indulge, because we think of its necessity—of the light of the age—of the noble spirit of our countrymen—of our ability—and of the religion of Christ.

One idea we wish deeply to impress upon the minds of all our friends, and that is the importance of *individual exertion*. In comparison with the many thousand professed friends to the Colonization Society, few we fear are the earnest, vigorous and persevering labourers in its cause. Scattered over our immense Territories, are numerous individuals who regard the cause of this Institution with interest, and pray for its triumph—but few, comparatively, spread through the population of their town or county, the influence of their opinions and emotions, hold up the sacred claims of Africa to the public eye

manfully and disinterestedly assert their validity, and loudly and repeatedly speak out their importance. Indifference on this subject is far more common than hostility. Let the *real* friends to this Society show themselves *active* friends, and its prosperity, with the favour of God, is certain. Truth has conquered and will conquer. The very sound of opposition is, we believe, dying away. The population of most parts of our land are prepared to act;—they require only leaders to excite them and direct their strength. How does our object appeal to the heart! Ours is no ordinary plan of charity; it proposes not to raise an asylum for a few hapless orphans, or for a small number of those whose ears are closed to the melodies of nature,

or worse, whose mental organization has been deranged by the hand of God. To thousands, shall we not say millions, it may prove as life to the dead. It would heal the deepest and most dangerous wound ever inflicted in the bosom of our country.—It would exterminate a trade, the enormity of which, words were not made to describe. It would illuminate a Continent. It would publish the name of Christ on the dark mountains of Africa, and the burning sands of the desert. It would kindle up holiness and hope among uncounted tribes, whose souls are as black, with crime and misery, as are the forms of matter that veil them. It would send down its blessings to all the generations of a suffering race, which may rise in all future time.

EXTRACT

FROM AN ACCOUNT OF THE NATIVE AFRICANS IN THE NEIGHBOURHOOD OF SIERRA LEONE,

BY THOMAS WINTERBOTTOM.

THE female sex does not hold in Africa that distinguished rank in society which it happily enjoys in Europe; a circumstance which will not excite surprise, as it occurs among all rude and uncivilized nations. Montesque says, that the existence of a money medium is a certain mark of civilization; but it will probably be found a less fallible criterion, to judge by the degree of respect in which

women are held. Among the Arabs and eastern nations in general, women are in a state of degradation; all the menial offices, and some of the most laborious kind, fall to their lot. The North American Indians also affect to hold them in the uttermost contempt. In Africa, women are regarded as beings of an inferior nature, and as born to be the slaves of man; they are not admitted to eat at the

same table, but must wait till their lord has finished his repast, when they are allowed the scraps which he may have left. Upon them devolves all the drudgery of the family; they not only cook, and wash, beat rice,* and clean it from the husk, but they cut down the underwood, assist in hoeing the ground, and they also carry the produce to market. The only labour from which they are excused, is felling the large wood to make a plantation, and rowing in canoes. In places near the sea, they are also busied in making salt,† though

* They beat the rice in wooden mortars, shaped somewhat like an hour glass, and called peloons; instead of a pestle they use a stake five or six feet long. The rice is beaten night and morning, before each meal, not from idleness, but because it is better preserved from insects while in the husk. Similar to this was the custom of the eastern nations, who ground their corn every day in hand mills as they wanted it. It is common to see a dozen women and girls ranged in a line beating rice, and while one sings, the others keep exact time, and join in the chorus. They are extremely careful, in the preparation of this their favourite grain, to free it from the husk, and to wash it from dust and every impurity.

† For this purpose the water of a creek, or of the sea at spring tides, is received into large shallow ponds, where it is permitted to evaporate by the heat of the sun; the saline crust which remains is scraped up with a portion of earth, and again dissolved in warm salt water, to which a quantity of wood ashes is added. The solution is poured into a bas-

ket that is generally the province of women who are advanced in years, and of old infirm men.

Polygamy is universally practised upon this coast, which tends still more to debase the female sex. Every man may have as many wives as his circumstances will allow him to maintain; his wealth is therefore estimated according to this criterion, and he rises in the esteem of his neighborhood in proportion to the number of his women*. The husband is at liberty, however, to employ his wives in the manner most advantageous to his own interest, and it is not uncommon to station some of them in different parts of the country as factors, an office which they execute with great fidelity. The ancient custom of purchasing the wife may be said in some measure to exist here, though the sum paid seldom amounts to more than a small present of cloth to the father or guardian, together with some tobacco and rum for an entertainment. The consent of the woman is scarcely necessary in making the contract, which is concluded by the husband and father

ket of a conical form, at the apex of which a little straw is placed, to prevent the earthy matter from passing through; the solution is finally evaporated to dryness in large round, shallow, brass pans, called Neptunes, which are sent out from Europe in the way of trade.

* * If it be asked whether such a person be rich? the answer is, "Oh, he has too much women."

with very little ceremony. Their marriages, however, are not indissoluble, as in case of ill usage from the husband, the woman, if free and of a powerful family, may call a palaver, and be separated from him. Polygamy, though the source of many evils, does not produce those violent commotions in families which husbands in Europe might be led to apprehend. The women, by habit and education, are so much accustomed to the practice, that a young rival scarce excites in them any emotion of jealousy. A Foola woman of some consequence and much good sense, whose husband had four wives, being asked if she did not wish to reign alone, replied in the negative; for as she was not *company* for her husband, she would be quite at a loss for amusement, were it not for the conversation of his other wives*. The

* Polygamy has been considered, though on very insufficient grounds, as an insurmountable obstacle to the introduction of the christian religion in Africa. The Mahomedans, in propagating their tenets, have had to contend with obstacles apparently as insuperable—the use of spirits, for instance; which they have overcome by their zeal and steady perseverance. These people, in gaining proselytes, direct their chief care to the children, whose education they superintend with unremitted attention; but as it is necessary to obtain the sanction of the old people, who are highly flattered in being thought either Mahomedans or Christians, they overlook in them those habits of intemperance with long cus-

tom has rendered inveterate. As a further proof that christianity may flourish in a warm climate, the people of Abyssinia and Nubia are christians, and do not practise polygamy. But the history of primitive christianity has already proved the point.

first wife a man takes, enjoys a greater share of respect than the others, and retains the title of head woman, with a degree of enviable authority, long after her personal charms have ceased to enslave her husband's affections. Polygamy is not more adverse to the civilization of a country than to its population, and if we except China, those countries where this practice prevails will in general be found less populous than others. Many authors, however, are of different opinions, which they support by alleging, that some men in tropical countries have fifty or sixty children; this, however, is not so common as it is for a man in Europe to have a dozen; and when we reflect that they are the offspring of nearly as many women, who might each have borne three or four children, had each had her own husband, the loss of society will appear very great. Some have argued, among whom may be reckoned Mr. Bruce, that as a greater number of females are born in eastern nations than males, polygamy becomes a matter of political expediency; but the fact is questioned. Niebuhr is of opinion,

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that in the east there are not more females born than males; and although in the lists of births which he gives, the balance is somewhat in favour of the females, he adds, "allowing that this trifling superiority actually exist, it cannot have determined the eastern nations to polygamy." He further observes, "it cannot be doubted that polygamy hurts population. If there be instances that a man has had a number of children by several women, it has also been observed, that monogamists have in general more children than polygamists." I do not doubt the truth of this observation. Whatever disproportion may arise in other countries between the sexes, it certainly does not prevail in any material degree about Sierra Leone, where the number of men and women seem pretty equally balanced. This natural equality of the sexes, however, is destroyed by the prevalence of polygamy; although its effect is counteracted by the slave trade, which carries annually from the coast a considerably greater number of men than women. It is no uncommon practice, in order to cement a friendship more strongly, for two men to promise to each other for wives their unborn infants if they should prove to be females. Notwithstanding this, it is rare to see a man without a wife, solely from not being able to find one.

Agreeably to what has been al-

ready said, the population of the Windward Coast of Africa is extremely small; it would be very difficult to determine what may be the proportion of inhabitants to a given extent of country; but probably it is not so much as in the least populous countries in Europe. Mr. Smeathman confirms this remark; he observes that this country is so thinly peopled, "that we rarely find a town containing two or three hundred inhabitants within ten or fifteen leagues of another of the same population. The finest rivers will not have towns upon them, where, perhaps, there are a hundred persons, within a long tide's distance of each other*."

The length of the time women suckle their children, may be mentioned as another obstacle to population; as, during this period, which is generally two years, or until the child be able to bring to its mother a calabash full of water†, they are entirely separated from their husbands‡. It is rather a rare occur-

* Wadstrom Append.

† This practice, though in itself bad, is founded on prudential motives; for the mother, upon whom devolves the whole care of her children, is afraid of being burthened with a second offspring before the first can in some degree dispense with her continued care. It is very common for a woman who has a child, to procure another wife for her husband during the time she is nursing.

‡ During the period of mourning also for a friend or relation, the wife sepa-

rence to meet with women in Africa who have had more than three or four children. This is not occasioned by their leaving off child-bearing so very early in life, as is said to be the case in warm climates; for I have seen women have children who certainly were not younger than thirty-five or forty. Although the women are betrothed at a very early age, and, as has been said, even before *they are born*, the marriage seldom, if ever, takes place before the fourteenth year; and judging from appearances, no women in this part of Africa bear children before that age.

Another obstacle to the population of this country infinitely greater than any hitherto noticed, and more dreadful in its consequences than war, pestilence, and famine, is "that cruel trade which spoils unhappy Guinea of her sons," and which annually sends from her shores many thousands of young people in the bloom of life.

It may perhaps appear to contradict the observation already made respecting the low rank rates herself from her husband. The caprice or jealousy for the head woman, sometimes obliges a favourite rival to put on mourning upon some frivolous pretext, hoping at the same time to procure some presents from the husband to remove the restraint.

which women hold in Africa, to state, that men generally are named after their mothers; thus, Fenda Modoo, is Modoo or Mahommed the son of Fenda; and Namina Modoo, Mahommed the son of Namina; and the same may be said of the females, Kalee Namina, for instance, signifies Namina the daughter of Kalee. This arises probably from the practice of polygamy, which makes it easier among a number of children of the same family to distinguish them by their mothers' names, than if each had his father's prefixed. Among the Arabs it is usual for a man to add his father's name, and sometimes that of a favourite son to his own; but among the Turks it is not unfrequent to add that of the mother. The same custom is noticed by Herodotus*, as peculiar to the Lycians. Another reason for the general assumption of the mother's name may be found in the warmth of filial affection, which, where polygamy prevails, is usually in much more lively exercise towards mother's than towards fathers. I have been often gratified by observing the strength and tenderness of the attachment subsisting between mothers and their sons.

* Clio, clxxiii. a matribus nomina sibi induunt, non a patribus.

THE REV. LEONARD BACON'S

PLEA FOR AFRICA, AND AN ADDRESS IN BEHALF OF THE COLONIZATION SOCIETY, BY

PEACHY GRATTAN, Esq.

Since the Fourth of July, various interesting pamphlets relating to the Colonization Society have appeared in our country. This fact argues well for our cause. It is evident that popular feeling is moved, and that a spirit of action is rising. The addresses from which we are about to make some extracts, are both able and eloquent: they are not made up of mere pathetic appeals, but are full of serious truths and arguments, which convince the reason, while they impress the heart. The pleasure with which we hold them up to publick attention is not a little augmented by the recollection that the one was delivered in New England, the other in Virginia. It is most gratifying on any subject of national interest, to witness a concurrence of sentiment between the gentlemen of the South and of the North; but especially do we rejoice to observe this concurrence in reference to a matter which has frequently (and we think unnecessarily) been discussed; with a degree of irritation and unkindness, entirely incompatible with any great and united movements to remedy or remove the evil by which it is occasioned. We believe indeed, that *one spirit*

VI.

concerning the objects of the Colonization Society, begins to pervade most of the intelligent and candid minds in our country. God forbid! that any thing should disturb the harmony which is apparent, or prevent the citizens of these states, from exhibiting themselves as in one mass of wisdom and strength, to effect a purpose most strictly national, which demands National means, and which must bring the richest contribution to our National honour.

Mr. Bacon, though a young man, had, previous to the publication of his *Plea for Africa*, distinguished himself by a powerful effort in the African cause. The Review, from his pen, of the Reports of the Colonization Society, originally published in the *Christian Spectator*, and copied from this work into various other papers, and which was read with peculiar interest and pleasure at the South, will not soon be forgotten. While this production stood high in literary merit, it evinced a candour and comprehension of mind, rare as it is valuable; and for the want of which, on the subject discussed, the most powerful talent could have made no compensation.

In the very beautiful exordium

of the "Plea for Africa," Mr. Bacon describes, concisely, the past condition, and present prosperity of our country, and "looks forward," to national greatness and glory, compared with which, what we now boast of and admire, is "but as the dawning of day." With the expression of a devout heart, he ascribes all our deliverances, distinctions and hopes, to the "marvellous doings of Jehovah." Africa is thus described :

"I say, then, my fellow Christians, it is right that you should seek to shed over your gladness the sanctifying influence of devotion, and to connect the associations of this day with those principles and efforts of benevolence, that raise us to a fellowship with God. And standing here to speak for Africa to day, I will not affect a diffidence which I do not feel; for I know that with such a cause, and on such an occasion, I cannot plead before you in vain. I might indeed be diffident, if it were my task to excite within you, by the powers of language and fancy, the feelings of a transient benevolence: nay, I should despair of success, if I imagined I had any thing to do but simply to lay before you the degradation for which I would engage your sympathies, and the plans of doing good for which I would secure your efforts.

"In describing the misery of that devoted race, whose cause it is my lot to advocate, I can only tell you a story of simple, unalleviated, unromantic wretchedness. There are no spirit-stirring associations to break the monotony of the description. I can tell of no distant and shadowy antiquity, when Africa was the cradle of the human race, and the seat of science and arts and empire. I cannot compare the darkness that is now

resting on those tribes, with some period of ancient glory; nor can I enlighten the picture of their present degradation, by alluding to some former age of Arcadian felicity. There are no lighter shades to variegate the gloom. The wretchedness is so great and so unmingled, that the mind shrinks from the conception, and seems almost ready to take refuge in a vague and quiet credulity. And when I have told you what this wretchedness is, my plea is ended for the present,—I shall urge no other argument.

"The country for which I am pleading, extends from the Desart of Sahara to the Cape of Good Hope, and from the Atlantie to the Indian Ocean. With the exception of here and there a tract of complete and desolate barrenness, this wide region is fertile, almost without a parallel, and the exuberance of its productions is such as we can only with difficulty imagine. It is a country varied, like our own fair land, with mountains and forests, and watered by

"Streams that to the sea, roll ocean-like."

Abounding in all the resources that might minister employment or sustenance to a civilized and happy population, it is occupied by fifty millions of men, as wild as the forest they inhabit and almost as far removed from the high character and high destiny of our nature, as the lion and the tiger with whom they contend for the mastery of the soil. They are men indeed, with all the instincts of humanity, and they walk beneath their burning sky with the port and bearing of manhood. There are the affections of kindred, the love of country and of home, and the kindness of savage hospitality. But they are barbarians—and with the nobler instincts of our nature, and the rude virtues of their condition, they combine all that is degrading in human imbecility, and all

that is horrible in human depravity, unrefined by civilization, and unrestrained by the influence of Christian truth. They are men indeed, and when individuals from among them have been placed in circumstances favourable to the developement of their powers, they have fully vindicated their title to all the honours of our nature. But in Africa, the basest superstition has conspired with the darkest ignorance, to stupify the intellect, as well as to brutalize the affections; and in both cases, their influence has been as deadly in its operation, as it is unlimited in its extent.

"Now, what one is there among you, my hearers, who needs to be informed that these fifty millions of immortal beings, thus brought down to the very level of the brutes that perish, have a claim upon the sympathies of Christians; Do you find it difficult to conceive of their condition? It is just what yours would be, if all the arts, and knowledge, and refinement of our land, were to vanish, and the darkness of paganism were to settle on all the shrines of our devotion. It is just what it must be, where treachery and lust are unforbidden, where rapine and murder are unrestrained, and where all the horrors of a savage warfare are perpetual.

"Yes, in Africa the horrors of savage warfare are perpetual. Not that these tribes are created with a peculiar ferocity of disposition: so far from it, their nature seems to possess an uncommon share of what is mild and amiable. And yet, you might traverse the whole region of which I speak, and you would find it, in all its districts, a theatre of terror, flight, conflagration, murder, and whatever is still more dreadful in earthly suffering. You might come to one place, where there was a village yesterday, and find only its smoking ruins, and the calcined bones of its murdered popula-

tion. You might pass on to another, and think that here there must be peace, but while the inhabitants are beginning to gather around you, with a timid curiosity, there is an outcry of alarm—the foe is upon them—their houses are in flames—their old men are smitten with the sword—their infants are thrown to the tigers, and their young men are swept into captivity. You might follow the captives—weeping, bleeding—to the sea-shore; and there is the slave ship. We have heard of the slave trade, and of its abolition; and we have been accustomed to regard it as a thing of other years. We have heard that thirty years ago, the slave trade did exist, and its existence was the foulest blot upon the picture of our world. We have heard that those who have been labouring for the abolition of this traffic, have gained many a signal triumph over the obstinacy of the interested, and the prejudices of the ignorant; so that now, the two most enlightened and commercial nations of the world, who have one origin, one language, one religion, and we might almost say one freedom, are also united in declaring the slave trade piracy; and have thus denounced it before the world, as an outrage against the law of nations and of nature. All this is true, and at the same time it is equally true, that the slave trade is carried on, at this hour, with a cruelty, if possible, more intense and aggravated. Every year no less than sixty thousand of its victims are carried in chains across the ocean. Now, while I am speaking to this happy assembly, there is weeping and lamentation, under the palm trees of Africa; for mothers have been plundered of their children, and will not be comforted. To day, the slave ships are hovering over that devoted coast, from the Senegal to the Zaire. To night, as the African lies down in his

cabin, he will feel no security; and as he sleeps, he will dream of conflagration and blood, till suddenly he awakes, and his roof is blazing above him, his wife is bleeding at his feet, his children lie fettered and helpless before him, and ere he can grasp the weapons of despair, the cold steel of the murderer is in his vitals.

"It would be utterly impossible for me, or indeed for any man, to transcend, in description, the actual horrors of this trade, as they have been exhibited, again and again, in the testimony of sworn witnesses, and, as many of you have seen them exhibited, from the records of judicial tribunals. You cannot therefore suspect me of attempting to impose on your feelings. I wish only to impress it on your minds, that the slave trade, though abolished by law, has never been suppressed in fact;—and then to leave it for you to judge whether the cruelty of which you have so often heard, and which was so great when the traffic was acknowledged by law, and defended by argument, is likely to be less, now that the traffic has become contraband, and the subject of universal execration; so that the slave-trader is governed not only by the natural baseness of his cupidity, but by the terror of detection, and the greater risk of loss, and by the consciousness of being outlawed from the sympathies of human society.

"This horrible commerce in the blood of men, has existed for ages; and the consequence is, that there are now descendants of Africa in every quarter of the globe. For them I plead to day, as well as for their brethren on their native continent; because wherever the children of Africa are found, they are one nation; a separate, distinct, peculiar people. I plead for the whole race; and my argument with you in their behalf is, that wherever they are found, they are

partakers in the misery of a common degradation.—To establish this, I need not carry you out of the streets and lanes of our own city. You would scorn the imputation, and justly, if I should suggest that there is any thing here which subjects the African to peculiar disadvantages. On the contrary, it would seem far otherwise; inasmuch as slavery never existed here to any considerable extent, and for years it has been a thing unknown. Yet when you look over this city, what do you find to be the actual state and character of its coloured population? How many of the privileges which belong to other classes of society do they enjoy? How much of the happiness in which you are now rejoicing is theirs? How many of the motives, which are urging you to honest industry or to honorable enterprize, are operating upon them? Who among them ever aspires to wealth or office, or ever dreams of intellectual pursuits or intellectual enjoyments? In short, are they not, in the estimation of the community, and in their own consciousness, alien and outcasts in the midst of the people? Now I am willing that you should take the condition of the children of Africa here, as a fair specimen of their condition, wherever they are scattered. I am willing you should believe, for the moment, that the negro is nowhere more ignorant, nowhere more despised or oppressed, than here. But at the same time, I ask you to remember, that within our own borders there are nearly two millions of these beings, and in the Archipelago of the West Indies, not less than two millions more; and then, when you have computed the amount of wretchedness which belongs to these four millions of degraded men, to judge for yourselves whether the subjects of this degradation have no claim on the sympathies and efforts of those

who have been taught to love their neighbours as themselves."

We have seldom perused a passage more pathetic than the following, in which that mental degradation and servitude which millions of the African race have for centuries endured, is truly and strikingly depicted:

"We can conceive indeed of stripes, and corporal endurance, and long days of burning toil; but how can we conceive of that bondage of the heart, that captivity of the soul, which make the slave a wretch indeed? His intellect is a blank, and we may, perhaps, form some conception of his ignorance. The capacities of his moral nature are a blank, and we may, perhaps, imagine that blindness. But even when we have conceived of this intellectual ignorance, and this moral blindness, we know not all the degradation of the slave. We sometimes find an individual whose spirit has been broken and blasted. Some affection which engrossed his soul, and with which all his other affections were entwined, has been withered, and his heart is desolate. The hope on which all his other hopes were centered, has been destroyed, and his being is a wreck. If you have ever seen such a man, and noticed how he seemed to lose the high attributes of manhood, how his soul died within him, and he sunk down as it were, from the elevation of his former existence,—you may conjecture, perhaps, how much of the dignity and happiness of our nature, even in minds purified by moral cultivation, and enlarged by intellectual improvement, depends on the love of social enjoyment, and the softening influence of affection; and you may thus be able faintly to imagine the degradation of the slave, whose mind has

scarcely been enlightened by one ray of knowledge, whose soul has never been expanded by one adequate conception of his moral dignity and moral relations, and in whose heart hardly one of those affections that soften our character, or of those hopes that animate and bless our being, has been allowed to germinate."

After these glowing, but just descriptions of the wretchedness of Africa, and of the African race, the author states the problem—"to give peace and happiness to the continent of Africa, and to elevate all her children to the rank which God has given them in the scale of existence." "As one of these objects cannot be gained without affecting the other; so if we should be successful in the pursuit of either, we must aim at the attainment of both."

Mr. Bacon's argument is this—"by civilizing and christianizing the African continent, the degradation of Africans in other countries may be removed." For it is evident that such a civilization of Africa, implies at its outset the final abolition of the slave trade; and this once destroyed, one grand obstacle to the improvement of the Africans is removed. Again, "let there be erected one free and intelligent African empire, and the reproach of the negro will cease."—And finally, let Africa be filled with the industry of a free and enterprising population, and slavery can exist no lon-

ger; because it is a principle which the progress of political science has clearly and indisputably established, *that it is cheaper to hire the labour of freemen, than it is to compel the labour of slaves.*

"And thus, whenever the civilized and enterprising population of Africa shall send forth their productions to compete in every market, with the sugar, and cotton, and coffee, of the West Indies and Southern America, the planters will be compelled, by that spirit of improvement which always springs from competition, to substitute the cheaper process for the more expensive, to adopt the labour of freemen instead of the labour of slaves; in a word, to convert their slaves into freemen.

"The conclusion from the principle which I have attempted to illustrate and apply is, let Africa be civilized, and every African throughout the world will be made a freeman, not by some sudden convulsion, demolishing the fabric of society, but by the tendencies of nature and the arrangements of Providence, slowly yet surely accomplishing the happiness of man. The change will be certain indeed, as the revolution of the seasons, but gradual as the growth of an empire."

It is equally true, says the Author, that, by elevating the character of Africans in foreign countries, the civilization of their native continent may be greatly and rapidly promoted. For the civilization of Africa must evidently be produced by the return of her exiled children.

"We see, then, that by civilizing Africa, the degradation of Africans in

other countries may be forever and completely removed; and by elevating the character of these exiles, the civilization of their native continent may be easily effected. And if these two objects are thus intimately blended, so that the first can be perfectly gained only by means of the second, and the complete attainment of the second is equally dependent on the first; it requires no great sagacity to reach the conclusion that any efforts which may aim at either, must be imperfect in themselves and inadequate to their end, till they shall become the parts of such a system of exertions as shall comprehend in its design the accomplishment of both. And it is equally evident, that whenever such a system shall be organized, every thing that may be done to give new impulse to any one department of its operation, will accelerate the motion and increase the momentum of the whole."

We must bring our extracts to a conclusion, by the following passage relating more immediately to the American Colonization Society:

"After having detained you so long, I will not exhaust your patience by detailing the plans, or the history, or the prospects of the American Colonization Society. You know that its design is to establish on the coast of Africa, colonies of free people of colour from America; and after what I have already said, I need not trace out the influence which the successful prosecution of this design must have on the civilization of that continent, or on the character and happiness of our own coloured population. You can imagine for yourselves how such a colony, founded in the principles of America freedom, and supported by American liberality and enterprize,

would grow and flourish, giving a new employment and a new direction to commerce, adorning with villages and cultivated fields the land that is now half desolate with the ravages of the slave trade, and overspread with the untamed luxuriance of the wilderness. You can imagine how the rude tribes, gazing with astonishment on the arts of a civilized community, would soon become desirous of sharing in a power so wonderful; and being cut off from that traffic in each other's blood, by which they live, would gradually engage in those pursuits, and acquire that knowledge with which a people must commence the career of improvement. You can imagine how the light of Christian truth might be made to beam forth on the benighted Pagans. You can imagine how the negro, here despised and broken-spirited, would there stand up in the full majesty of manhood, and with the inspiration of all the motives that are stimulating you to enterprize and effort. You can imagine too, how all this might operate for the improvement and happiness of the African who should remain among us, exciting him to industry, and bestowing upon him the consciousness of wider and higher capacities. Leaving all this to your reflections, I will only say, that though the Society has contended from the beginning, and is still struggling with grievous embarrassments, its disappointments have been fewer, its calamities less terrible, and its success more rapid, than ever attended the progress of any similar enterprize. It has obtained a rich and beautiful territory, adequate to all its present purposes. It has succeeded in planting there a colony, now consisting of nearly four hundred individuals, who are rapidly preparing the means of sustenance, not only for themselves, but also for the thousands who are anxious to join them.

"So far as the experiment has been conducted, it has been successful; and all that the managers now need, for the rapid prosecution of their designs, is the voice of public opinion to cheer them on, and to direct for their assistance, the energies of our national councils; the contributions of the benevolent, to give them strength, and the prayers of the churches, to call down upon them the blessing of heaven. The voice of public opinion in favor of this enterprize, is becoming louder and louder. In every section of our country, the ministers of Jesus have been pleading for it to day. From hundreds of churches the cry of supplication has gone up to heaven in its behalf. And not a few are the freemen, who in the midst of their rejoicing to day, have remembered the miseries of Africa, and offered their contributions for her relief. Can you withhold from such an enterprize *your* voice of approbation? Can you, if you pray for any thing—can you refuse to pray for this undertaking? Can you look round on the abundance wherewith God has blessed you, and refuse to bestow some little offering in behalf of such a cause?"

Mr. GRATTAN's address was delivered before the Auxiliary Colonization Society of Rockingham County, Virginia, and is throughout lucid and impressive, and well adapted to advance the great cause of that Institution. Of the influence and condition of the free coloured people, the author thus speaks:

"*Mr. Chairman.* The object of the Society is immediately directed to colonizing the free people of colour. Did their designs extend no further, and were they to put an end to their

labours when this object shall be effected, although the evil will not have been removed in all its extent; yet would their services be such, as to deserve the grateful remembrance of their country, as well as of the people who are the objects of their care.

“*Mr. Chairman.* The evils which arise from the communication of the free people of colour with our slaves, must be obvious to every reflecting mind; and the consequences which may result from this communication at some future day, when circumstances are more favourable to their views, are of a more alarming character. Sir, circumstances must have brought us to the conclusion, if our observation had not enabled us to make the remark, that it is natural for our slaves, so closely allied to the free black population by national peculiarities, and by relationship, to make a comparison between their respective conditions, and to repine at the difference which exists between them. This is a serious evil, and can only be removed by preventing the possibility of a comparison.”

“Sir, there is another evil arising from this connexion of no small magnitude, and with which the owners of slaves have but too much cause to be acquainted. It is the demoralizing effect produced upon these last, by the encouragement and reward which is afforded them for the commission of crime, and the indulgence of their vicious propensities. Let us effect our object, and this temptation to err will be entirely suppressed, or greatly diminished. In fine, Sir, by removing these people, we rid ourselves of a large party who will always be ready to assist our slaves in any mischievous design which they may conceive; and who are better able, by their intelligence, and the facilities of their com-

munication, to bring those designs to a successful termination.”

“These, Sir, are some of the reasons which, if we look to our own interest, and to the course which policy dictates, would require and demand of us to further the schemes of the Society.

“But, Sir, while I do not pretend to be of the number of those who are entirely free from the controul of selfish considerations, I hope that we do not come here to day insensible to the influence of other emotions. Sir, the calls of humanity are loud in favour of this unfortunate people; and I conceive that the whispers of filial piety are not too low to be heard. Although not entirely divested of the liberty of choice, or the power of acquisition, yet are they cut off from every political privilege.— They have no connection with their lawgivers; no common interest with those under whose controul and government they live. Sir, they feel themselves to be, as they really are, a degraded people; and they possess the vicious propensities, and the immoral habits, which necessarily arise from their condition. Mr. Chairman, let us recollect that our fathers have placed them here; and that our prejudices, prejudices too deep to be eradicated while they remain among us, have produced the standard of their morals. Will we not endeavour to repair the wrong which our fathers and ourselves have done to this people; and by returning them to their own ancient land of Africa, improved in knowledge and in civilization, repay the debt which has so long been due them.”

Mr. Grattan very boldly expresses the hope, that benefits, reaching to others than to the free people of colour, will result from the plan of African Colonization.

“Mr. Chairman. We have hitherto considered the Society as confined in its views to colonizing the free people of colour. But, Sir, while our exertions are immediately directed to this object, we hope, and not without reason, that the benefits resulting from our labours will be much more extensive. Sir, we anticipate the day when our fellow-citizens, in every part of the United States, shall freely, gratuitously, and of their own accord, without constraint, and without compulsion, not only give their assent, but their exertions, to the emancipation and colonization of every individual slave between St. Croix and the Sabine; the Atlantic and Pacific Oceans.—And, Sir, if there be considerations which may induce us to unite in the efforts that are making to colonize the free people of colour, these considerations must operate with tenfold force whilst we indulge these hopes and these expectations. Not policy, not humanity alone, call for our exertions in this cause; but necessity admitting no excuse, allowing no apology, demands them of us. Sir, the number of our slaves already amounts to two millions; and they increase with a rapidity that is truly astonishing. Their numbers at present in some parts of our country may well be the cause of alarm; but these must be considered as trifling, when compared with the produce of another century. If we could be capable of retaining them in ignorance and of preventing the operation of their reasons, then might we continue to retain them in their present condition, notwithstanding their increase. But this cannot be. The most casual observer must have noticed their advancement in intelligence and reflection, and, Sir, when the powers of the mind are brought into action, the bondage of the body must cease.”

The extract, with which we conclude, will show the means which Mr. Grattan thinks indispensable to effect the high objects of the Colonization Society, and the grounds of hope that these means will be obtained.

“But, Mr. Chairman, while we conceive we are justified in saying that it is not a little that has been already done, we are not such enthusiasts as to suppose that the Colonization Society can, by its unaided efforts, remove this great and growing evil. Sir, it is national in its character, and will require national means to remove it. Charity, though liberal in her exertions, and persevering in her efforts, is not adequate to the removing the diseases of the body politic. It is then, and we avow it, not to our sole exertions that we look for the accomplishment of our design. Our Governments must, and will take this matter into their hands; and whenever they shall do so, there can be no longer any doubt as to the result. It were certainly a useless business to enter a calculation here, in order to shew that these United States have funds sufficient to effect this purpose. Whatever doubts men may choose to express, as to the ability of the society to do this, or however they may doubt whether the Governments can, or will take up the matter, none, I believe, have ever yet been so hardy as to deny that there were means sufficient to enable them to do it with success, when they shall make the attempt.

“Mr. Chairman. It is true there are difficulties in this matter. The States may not be able to act in unison upon the subject, while there may be objections to any interference in it by the General Government. But, Sir, it is not

necessary that we should be able to perceive the precise manner in which this great work may or will be managed. It is sufficient for us to know that, in this country, the will of the people is the law of the land, and whenever they shall demand the removal of our black population, that then these difficulties will vanish; and the path to be pursued will lie in noon-day brightness before them.

"Still, Sir, it may be a question with many, whether this scheme will ever attain to such popularity with the people, as to enforce its prosecution upon the Government. In forming an opinion upon this subject, we can only judge of the events of the future, by the experience of the past; and, taking that for our guide, there certainly is every reason to anticipate a favourable result.

"Sir, as I have before stated, the Parent Society dates its existence from the December of eighteen hundred and sixteen. A project so new in its design, and relating to a matter of so much importance and delicacy, might well have been expected to meet with opposition; and accordingly it did. The practicability of the plan was denied. Its expediency and propriety called into question. The climate, soil, health, and population of Africa, traduced and abused as unfit for the purpose,—The motives of the individuals engaged in the project, misconstrued and misrepresented. The disparaging epithets of theoretical visionaries, speculative politicians, sublimated enthusiasts, and moon-struck madmen, were thrown about in lavish profusion, by those who too selfish in their feelings to be moved by the misfortunes of others, or too contracted in their views to see beyond the present appearance of things, were willing to cloak their want of humanity, by the guile of superior sagacity; or to consider as impossible to be accomplished,

what was beyond the grasp of their understanding. But, Sir, a project which has enlisted in its service such men as Washington, as Crawford, as Harper, and as Marshall, is not to be decried as the bubble of a heated imagination, and accordingly we find that the day of opposition is past; and although a murmur may sometimes be heard, it is like a last faint echo, dying away in the distance, only worthy of notice because it is the last.

"*Mr. Chairman.* This Society, which a few years ago rose like the small cloud of Elijah, above the horizon, has now, in defiance of opposition, extended itself from Maine to Georgia; and its Auxiliary Societies may be found in every part of our country. The scheme of colonization has been approved by the legislatures of Virginia, New-Jersey, Connecticut, and Ohio, and even those who are not burdened by the slave population, are willing to consider it as a national evil, to be removed by national means. The General Assembly of the Presbyterian Church has recommended it to the favourable consideration of those who are under their controul: and in this they have acted in accordance with the Methodist, the Baptist, and the Dutch-Reformed Churches. Several of our Seminaries of learning are also its advocates. Many of our most respectable prints are with us. It has even found supporters in the Halls of Congress. And our mothers, our wives, and sisters, always foremost in every benevolent and charitable design, are, with one heart, and one voice, enlisted in its service. Sir, the influence arising from these various sources, all of which tend to the same purpose, must be irresistible. Here, Sir, we see our Societies propagating and extending their opinions in every part of the country. We see our Legislators in their halls, the Clergy in the

pulpit, Professors in their lecture rooms, Editors at their presses, and last, but not least, the ladies in their parlours, all uniting their efforts to give popularity to the scheme. Sir, with such causes, in operation, the effect must be produced; and we may with confidence anti-

cipate the day when there will be but one opinion entertained upon the subject; one wish felt by the people: when but one spirit will animate our exertions; one event satisfy our desires, and put an end to our labours."

EXTRACT

FROM NILES'S WEEKLY REGISTER.

WE republish the following article, not because we give our full approbation to every sentence or sentiment which it contains, but because we think many of the facts, statements, and arguments, it exhibits, are of the highest concern to our country. We wish it may receive the profound attention of all our patriotic statesmen:

"LIVE THE CONSTITUTION!"

This was the heading of one of the editorial essays in the REGISTER when, in the memorable year 1814, I was engaged in exposing the wickedness and weakness of certain mad seekers of power in the east, seemingly resolved "TO RUIN OR TO RULE THE STATE;" and little then did I suppose that I should resort to it again to direct the attention of the readers of this work to similar, but less reasonable or excusable, proceedings of some politicians in the south, with whom it has been my common practice to think and act, on political subjects, for almost thirty years past: but that which was wrong in the one cannot be right

in the other, and the progress or safety of the constitution cannot any more be submitted to the factions of the south than to those of the east.

"I wish it clearly understood that I am not in the least *alarmed* by the governor of Georgia's "*call to arms*," or by the agitations which are attempted in some other states, for, (as I believe,) party political purposes!—but it is the injunction of WASHINGTON, and the duty of every good citizen, "*to frown indignantly on the first dawnings of every attempt to alienate any portion of our country from the rest, or enfeeble the sacred ties which now link together the various parts*." And, as "prevention is always better than cure," it is true policy to meet such things at their beginning, that, if possible, they may be stifled in their birth—which is not a difficult matter to do, I should presume, in the present instance; because it cannot be supposed that the people of the south are less attached to the union than those of any other part of the republic, or more willing

that the inestimable blessings which they derive from it should even be questioned, *because certain individuals are not in office, or cannot direct the affairs of the General Government just as they please!*

"Commerce" was the great stalking horse in the east, that political power might pass out of the hands of those who then held it—and now it is "*slavery or no slavery,*" to use the language of Governor Troup and others, that is to be the rallying word in the south! It is no more intended to disturb the last, than it was to destroy the former. Indeed, *every body* disavows a right in the government, and there is no disposition in the people to interfere with the "slave question," as it now stands, unless in the way of friendly suggestion, and disinterested advice—and yet this *black* subject is broached to cause an agitation, which, if ever it goes beyond fulminating words, can tend only to the swift destruction of the intemperate authors of it.

"I may, hereafter, examine the pretences on which this clamor is attempted to be raised, and endeavour to point out the object of it; but, at present, prefer the demonstration of two facts—1st, that the people of the "free states" CANNOT be jealous of the "slave holding states," or possess a wish

to "intermeddle" with them, for the acquisition of political power, because they have all which they need already, or soon must possess it, without any effort;—and, 2dly, shew it to be the unquestionable PECUNIARY INTEREST of the former, that the latter shall remain as they are. If these things are established—and that they will be I have no manner of doubt, we shall be at a loss to find out any other motive to operate on the people of the "free states," and justify the suspicion of what is so broadly and foolishly, if not also wickedly, set forth, by political fire-brands in the south, to disturb the public repose.

"It may be well, however, just to mention the pretences on which this clamor is founded, if foundation it can be said to have at all, except in the disturbed imaginations of those who make it. The first is the resolution of Mr. King, submitted to the senate, and expressive of his *opinion*, that, *after* the public debt is paid, the proceeds of the sales of the public lands should be appropriated to the *emancipation* and *removal* of such slaves, *as by the laws of the several states may be respectively allowed*—and the second is, certain expressions, imputed to Mr. Wirt, attorney general of the United States, and said to have been used by him in dis-

cussing a case before the supreme court.

"As to the first—the project of "emancipation and removal," is substantially* as old as the first term of Mr. Jefferson's administration, and has three times been pressed on the consideration of the general government by the legislature of Virginia!—and its principle is the same as that on which the "American Colonization Society" is now acting; and yet this society is a great favorite with many of the chief slave-holders in the United States. And, as to expending the public money for such purposes, it is now *really done* in the protection afforded by the navy to the colony at Liberia. This has never been objected to, but, I believe, universally approved of. The amount of the cost or of the services rendered to the colonists, does not affect the principle. If the arm of the United States can be rightfully extended one inch, or a cent of the public money be expended, for the protection and support of this colony, the whole military force of the nation, and all its surplus funds, may be devoted to a similar object, under the direction of Congress. But Congress has no right to interfere with property in slaves; and the men

* That is, as to the aid of the general government, in removing the emancipated.

that would seriously think of it, ought to be ranked in the same class of agitators that I am reproving, except that the *motive* might be more praise-worthy.† And if it be objected, that Mr. King believes the public funds may be rightfully used to purchase, emancipate and remove the slaves, surely the "free states," which have a much deeper interest in these funds than the "slave states," (on account of their superior population and excess of contributions to the public purse), ought to be the *first to complain of it*—and especially so, when I shall shew it is the *pecuniary interest* of the people of the "free states" that slavery should exist in the south, as at present it does. I am not myself favourable to Mr. King's project, on several accounts—but it will be time enough to consider it *when the public debt is paid off*, and we are at a loss to know what to do with our money!

"As to the second, it is most clearly shewn that Mr. Wirt not only did not use the words im-

† The effect on the welfare of the people of this union is the same, whether the inscription, "the Potomac the boundary—the negro states to themselves," be again set up by a mad fool and traitor in the east—or some other like madman and traitor in the south, were now to cry out, *the Potomac the boundary—the commercial and manufacturing states by themselves.*

puted to him; but he expressly declared, that, as to the case before the court, he had no instruction from the government whatever!

Not being of those who have abused the people of the south, on account of their slaves, or one of the few that wildly have talked of a general emancipation, as proper to be brought suddenly about, I hope that they, for whom I feel most interested, will patiently read and carefully consider the momentous facts which I shall respectfully submit to them—being conscious that I have not intended, in the least, to misrepresent or distort any thing connected with the matters under examination; nor, on a cautious review of the subject, do I see any reason to believe that I am *mistaken*. It is perfectly known to every reader of the REGISTER, that I am entirely opposed to slavery and the slave system, whether of white men, under the ordinances of the “holy alliance,” or of black men, by virtue of the laws of England, France and many other European nations, and those of the United States;—yet, that I have never agitated or disturbed “the question” as it now rests. On the contrary, to the best of my abilities, I have vindicated and defended this class of my fellow-citizens against the unprincipled attacks of British writers, whose ancestors it was that *forced* this

curse on their southern colonies in America, which, it is to the glory of *Virginia*, that she resisted before the revolution. And as to a general or sudden *emancipation*, in the present condition of the slaves, without the removal of those emancipated, I regard it as chiefly another phrase to express an idea of *extermination*: for, admitting that the blacks might be freed and retain their present location, without its being necessary that the whites should destroy them, for the defence of their own persons and property, which I do not believe is probable—experience has shewn us that their numbers will rapidly decline, through their improvidence and want of knowledge how to take care of themselves. As I have observed, on another occasion, Malthus never thought of such a “check to population,” and yet it is a powerful one. The bills of mortality for New York, Philadelphia, Baltimore, &c. always shew an excess proportion of deaths among the free blacks, whether compared with the amount of the white population in these cities, or the few slaves that may be in them, or such as are located elsewhere. Those matters, however, do not come up for discussion at this time, and I only refer to them to express my opinion, that any scheme for a general emancipation, which does not, also, take in a project for colonization, or at

least of removal, is hostile to the safety of the free population, and must needs abridge the duration of the lives of those on whom it is intended to confer a benefit. It is possible, that "a man had better be dead than alive,"—but the surest and best proof of comfortable living, is the duration of life; and comfort depends as much on a peculiar construction of the mind, as in personal convenience—the value of the last is more determined by the action of the mind than by the enjoyment of the body.

Population of what are called the "free states," in 1790—to wit, Massachusetts, (including Maine,) New-Hampshire, Rhode-Island, Connecticut, Vermont, New-York, New-Jersey, Pennsylvania and Delaware, - 2,027,248

Deduct for the *slaves* then in these states, - - - 49,254

Free inhabitants in 1790, 1,977,994

Population of the same states in 1820, with that of the new "free states" of Ohio, Indiana, Illinois, Maine, and the territory of Michigan, - - - 5,225,107

Whole probable population*

* The "probable population" is taken from some calculations made in this paper—see Vol XXII, page 341; and considerable faith is placed in their nearness to what the result of the census will show as the amount and location of the people of the United States in 1830, from the success that attended similar calculations, prospectively made, as to the population in 1820. If any thing unexpected has happened since these facts were presumed, (July 1822,) it is decidedly in favor of a greater augmentation of persons in the "free states"—because in them it is, that all, or nearly all, the great internal improvements

of the "free states," in 1830, - - - 7,250,000

"Federal number" for electing representatives to Congress, after 1830, *the same.*

Population of the "slave holding states," in 1790—to wit, Maryland Virginia, North Carolina, South Carolina, Georgia, Kentucky and Tennessee, - - - 1,893,078

Deduct slaves, - - - 648,437

Free population in 1790, 1,244,641

Population of the same states in 1820, with that of the new "slave holding states" of Louisiana, Mississippi, Alabama, Missouri and the territory of Arkansas, - 4,367,588

Deduct slaves, - - - 1,528,452

Free population in 1820, 2,839,136

Whole probable population of the "slave holding states," in 1830, - - - 5,500,000

[Of whom almost two MILLIONS! will be slave]

"Federal number" for electing representatives to Congress after 1830, - - - 4,700,000

Gross excess of population in the "free states," in 1790, only - - - 54,170

The same, in 1820, - - - 857,519

The same, (probable,) in 1830, - - - 1,750,000

Excess of *free* population in the "free states," in 1790, 753,353

The same, in 1820, - - - 2,388,000

The same, (probable,) in 1830,—about - - - 3,600,000

Majority of "federal numbers" in the "free states," in 1790, - - - 375,000

The same, in 1820, - - - 1,470,000

The same, (probable,) in 1830, 2,500,000

Now let us look at the progress of the power of representation, in those different classes of states:

are making, new manufactories established, &c. which, it is needless to say, mightily increase a people, by furnishing the means of their subsistence, which encourages marriage, and does away the *fear* of having families to support.

By the census of	Whole No. in Congress.	From the "free states."
1790	105	52
1800	142	78
1810	186	106
1820	212	123
1830†	225	136

From the "slave Majority in favour
holding states." of the "free states."

1790	47	5
1800	64	14
1810	80	26
1820	89	34
1830†	89	45

As to the power of the states in the senate:—The "free states" are Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana and Illinois, 13—shewing a present majority of two states. Michigan will, probably, be added before 1830, to this class of states, and Arkansas or Florida may be so to the other. After these, no additions can be made to the "slave states;" but several new "free states," fronting on both banks of the Mississippi, north of Illinois and Missouri, may be expected to rise up in a very few years.

It is not worth while, however, to look forward beyond 1830—for the "free states" will then have a *positive majority* in the house of representatives of the United States, equal to one half of the *whole force* of the "slave holding states" in that body. What

greater degree of *political* power can be asked than this, when backed by such a vast superiority of *physical* strength, if it should be thought proper to disturb the slave question, or determine any other matter by considerations growing out of real or supposed oppositions of interest between the two classes of states? It is idle—nay, it is wicked, to encourage the idea that the "free states" are jealous of the political power of the "slave states." They may have been, but cannot now be.

Yet there are other and very important matters to be seriously considered, as having direct relation to the imposing facts above presented, to shew the march of *political*, as well as of *moral* and *physical* power, if either shall ever be brought to bear upon the "slave question," which Heaven forbid! except in the way of friendly counsel and generous assistance, if the first be deemed acceptable, or the second is required. *Missouri, Kentucky, and Maryland*, cannot long have a deep interest in slaves as property, and, in general, they are unprofitable in these states, as they must necessarily be in any section of our country that is *manufacturing, commercial or grain-growing*; for SLAVERY IS DIRECTLY OPPOSED TO THE COMMON PROSPERITY OF A PEOPLE ENGAGED IN EITHER OF THOSE PURSUITS. This is easily demonstrated by the single fact,

† The ratio being fixed at \$0,000. See Weekly Register, Vol. XXII, page 341, &c.

that free labour can be hired, in the "free states," by the year, *for the interest of the money vested in slaves*, (at the high prices which they *have* brought for the cultivation of cotton and sugar,) and the cost of clothing and taking care of them! And if, to this plain matter of fact, we add the "tear and wear" of slaves, the losses in them by diseases and death, and the subsistence of those necessary to *keep up the stock and who are not fitted for the field*, we shall easily arrive at the conclusion, that any given quantity of labour, suited to the constitution and habits of the free whites, can be performed at a less expense by them than by slaves—and besides, when a *farmer* does not want his free labourers, he may discharge them, but the slaves must be kept and maintained all the year round. These remarks are applicable to *every* business in which the white man labours for himself, either on his own farm or in his own manufactory or workshop; and it is presumed that no one will venture to question the force of the proposition, because it is nakedly and plainly an obstinate truth. If, therefore, the four great interests of our country, the *farming*, the *planting*, the *manufacturing* and the *commercial* ALL prosper, slave labour will be perpetually pressing into the *second* and excluding from the

other three, as surely as men shall pursue that which is most profitable to them. What irresistible proof of this momentous fact do we need? Look at the world!—*the freest nations are the most prosperous and powerful*; they always have been so. Place Greece against Asia in old times, and Great Britain against Russia in the present day. What were, or are, herds of dronish slaves compared with bee-like communities of freemen? And, for a more familiar example, what is the *production* of enslaved Ireland, compared with the freer mistress kingdom England? Yet the Irish are not less industrious or less capable of labour than the English—but they want those stimulants to industry which the hope of bettering one's condition so abundantly supplies. The slave is only a labouring-machine, not to be moved by a zeal to excel, for to excel will not benefit him any thing. 'Tis sufficient that he does his day's work, and has no thought for the morrow. He has no hope. His opinion is settled that he will always be a slave.

To apply these things to the condition of the states just named. Missouri will probably be the first of them to enact laws for the extinction of slavery, notwithstanding there was so great a desire to introduce it. The admission of slaves has *naturally*

checked the emigration of free labouring whites, and, no doubt, kept away tens of thousands of those classes of society which are, not only specially advantageous to new states, but indispensable to the prosperity of every society. A nation of kings, lords, masters, lawyers, doctors or priests, would be a very contemptible one; but a nation of ploughmen, mechanics and artisans, will command respect—for they have free souls and strong arms! The press of population to Missouri, was immediately stopped on the admission of slaves; and it now halts in Ohio, Michigan, Indiana or Illinois, except that small part which, chiefly from the southern Atlantic states, goes to Alabama and Florida—but these last are not the “hives” to supply inhabitants for new lands; and that part of the free people who leave them are those whom they can the worst spare. Missouri is a grain-growing state—it also abounds in minerals; it will become a manufacturing state, and great efforts are making to open and extend a valuable commerce between it and the interior provinces of Mexico. If either of these succeed and become profitable, (and we hope that each of them may,) the inevitable consequence will be an influx of population from the “free states;” and, if the present majority of the people are really in favour of the slave

system, as adapted to their wants or promotive of their interests, (a matter very much to be doubted,) they will soon be over-ruled by the new emigrants, whose principles, or prejudices, are opposed to it, and who are desirous also of preserving the DIGNITY OF LABOUR, by the exclusion of slaves. Very few slaves are now introduced into Missouri—their transport is to the south,* for the cultivation

*“Their transport is to the south!” Yes—and it is a melancholy truth; but I do not wish to dwell upon it further than to shew the fact.

	SLAVES.		
	In 1790.	In 1800.	In 1820
Maryland,	103,036	107,707	107,398
Virginia,	292,627	346,968	425,153
N. Carolina,	100,572	133,196	205,117
	496,235	587,871	737,668
S. Carolina,	107,091	146,151	251,783
Georgia,	29,264	59,699	149,656
Alabama,	-	-	41,879
Louisiana,	-	-	69,064
Mississippi,	-	3,489	32,841
	136,355	209,339	545,223

The first class of states are what may be called tobacco or rice planting, though, latterly, in North-Carolina, large quantities of cotton have been raised and some also in Vir. The second class are the cotton or sugar planting; and the rush of the slave population into them is fearfully great. The three first had *five sevenths* of the whole slave population in 1790, but, in 1820, they had less than *one half*. The last had only a little more than *one sixth* of that population in 1790, but more than *one third* of the whole in 1820. They will probably have nearly *one half* in 1830.

There are a good many slaves in Kentucky and Tennessee—in 1810, 125,000, and in 1820, 206,000. The next census will, probably, shew no increase in Kentucky, but a considerable increase in Tennessee, because of the cultivation of cotton in the latter. The other cotton growing states will exhibit a tremendous increase.

of cotton and sugar, because that they *cannot* come into competition with the free labourers for the production of grain, as mechanics or manufacturers, or to engage in commercial business. *Kentucky* is conditioned very much like *Missouri*, but will chiefly become a manufacturing state. Thousands of slaves are exported annually from *Maryland*. Their number has increased only 4,000 since 1790. The cultivation of tobacco, which has been their main business, cannot be extended, for it is found that *the demand cannot be increased*;* and in *Ohio* and *Pennsylvania*, those kinds of tobacco, which have been most profitable to the *Maryland* planters, begin to be extensively raised by the hands of freemen—and they can raise it cheaper than we do by slaves. *Maryland*, besides, is rapidly increasing in manufacturing establishments, and nothing but these, supported by commerce, will prevent a *decrease* of her population. The fact is, that the small increase we have had, may be said to be **WHOLLY** confined to those districts in which there were, and are, very few

slaves. For instance, *Baltimore*, *Frederick* and *Washington* counties had 109,300 inhabitants in 1790, of whom, 15,598 were slaves; *Charles*, *St. Mary's* and *Prince George's* had, in the same year, 54,056, of whom 28,148 were slaves—the first three counties shewed an increase of 50,500, by the census of 1820, of which increase only 4,000 was of slaves, whereas the three last counties exhibited an actual decrease of 4,500, of which decrease one half was in the slaves. [It is thus also in *Virginia*. The slave population either checks or drives out the free white—as is shewn by a comparison of the different censuses. Unless for the increase in the counties that have not many slaves, *Maryland* and *Virginia* would have made but little advance in white population for the last thirty years. This is capable of demonstration from official documents.] It is not ne-

Free whites in	1790.	1820.
<i>Maryland</i>	208,649	260,022
<i>Virginia</i>	442,117	602,974
	650,766	862,996
		650,766

Increase in 30 years 212,230

Or at the rate of a little more than *thirty per cent.* in thirty years, whereas in the United States, generally, (including these states), the increase has been more than *one hundred and fifty per cent.* for the same time. *Maryland* and *Virginia*, in 1790, had *one fifth* of the whole free population of the republic; but, in 1820, they had only *one ninth*. *Virginia* shews an increase of only 160,000 free whites in 30 years, but even densely populated *Massachusetts* had an increase of 150,000 in the same time, notwithstanding the vast migrations that have been made from the last named state, whose territory is small, soil poor, and climate severe! But the stock for increase was only 373,000, whereas that of *Virginia* was 442,000—so *Massachusetts* has increased much more rapidly than *Virginia*.

*It is worthy of remark, that the whole export of tobacco has been rather decreased than increased in the last thirty years—see the commercial table, page 529. In the years 1791 and 1792, we exported 213,700 *hhds.* and, in 1823 and 1824, 176,892—and, yet, the two last years shew a greater export than any other two succeeding years, for twenty years past, by many thousand *hhds.*

cessary to dwell on these facts and suggestions. The operation of them will be as steady to bring about a decreased interest in slaves, in the states above named, as the progress of the waters of the Mississippi to the sea is certain. Gov. Troup has noticed the effect as to Maryland, in his message of the 7th of June, see page 377—but Missouri, and, probably Kentucky, will precede Maryland, in the way that so sensibly moves him.

Again—when we regard the progress of population in the south, (deficient as it is, compared with the more vigorous growth of the north and north-west), we must pay especial attention to the invaluable advantages which it has derived from the cultivation of cotton, which has become the great staple export article of the United States, within a very few years, rising from *nothing*, in 1790, to almost two hundred millions of pounds, which it will probably reach in the present year! It is as plain as that the sun shines at noon day, that the success which *has* attended the planting of this valuable commodity, has mainly contributed to the increase of population and wealth in the south, not only as to slaves, but by inducing thousand of persons, from the east, to locate themselves there who would not otherwise have thought of such a migration. This fact admitted, and *it must be admitted*, the question occurs—*Is it possible that the cultivation and product of cotton can be kept up and INCREASED with the ratio that it has maintained for the last twenty years?*—IT IS NOT POSSIBLE. No one can believe that it is. The truth is, that more cotton than the demand required *was* already produced, and the business of raising it had

become a bad one, before the occurrence of certain late events in South America opened a new market, which is already glutted with a year or two's supply; and cotton will fall back to what was its lowest price a short time ago. There is no *new world* to take the surplus quantity; and yet, even in the United States, a *five hundredth* part of the land fitted for its cultivation has not been brought into use for it! Besides, there is Mexico, Colombia, Brazil, Buenos Ayres, Chili and Peru, in all which it may be produced, and to any extent. These countries are just liberated, and the people will, *consequently*, become industrious. In addition, there is renovated Egypt, and, soon to be added, emancipated Greece. From the first, not one bale was exported 4 or 5 years ago—but last year it furnished 50,000 bales for the European market, and this year, it is supposed, that 90,000 or 100,000 will be exported! But Greece, and her beautiful islands, is able nearly to supply the consumption, if not the manufacture, of Europe—that is, she has lands and labour enough for it, and nothing but “liberty and safety” is wanting for that purpose; for, from one little spot, the valley of Seres, in Macedonia, nearly 100,000 bales were annually exported some years since, even under Turkish extinctions of industry! It is useless to pursue this subject—the manufacture of cotton must now have received nearly its ultimate perfection from scientific power. It is spun, warped, woven, printed, or stamped, by machinery: there is no great desideratum about it—all is so nearly accomplished, that improvement *cannot* go much further: it is thus by their *cheapness*, that cotton goods have been *forced* into consumption, and that every nook and corner of the world has been examined to get a market for them. The *demand*

cannot be greatly increased, but the *supply* may be increased several thousand fold! The fact already is, that a large crop in the United States may produce less money than a small one, because of a glut in the European market.* As it has been, so it will be. Let those interested look to it. From Mobile, Nashville, &c. we hear that the crops in Alabama, Tennessee, &c. will be greatly increased—in the latter it is supposed that it will be *doubled*. And, strange as the declaration may appear to those who have not been accustomed to regard the effects of *scarcity* and *supply*, it is easy to believe, that, if one third of the growing crop in the United States shall be destroyed by *the rot*, that the other two thirds may produce a much larger sum of money than the whole crop, if preserved, will sell for. And further, there is a greatly increased cultivation in North-Carolina, and “Virginia cotton” will appear in future Liverpool prices current.

Many planters in the south have long been perfectly convinced of the truth of what is stated in the preceding remarks. He, who knoweth the heart, well knows that I feel nothing like pleasure in saying, that the south *has had* its day of prosperity—that it cannot grow and increase in population and wealth as it hath done, by the growth and increase of cotton planting and production. South-Carolina, Georgia, Alabama, Louisiana, Mississippi, and a part of Tennessee, whose population is very small, compared with that of the rest of the states, have, for many years, furnished a greater value for export than the whole of the other members of the re-

public supplied, including the products of the forest, of the sea, of agriculture, and of manufactures and the mechanic arts! But what of all this? Is even the *wealth* of the nation located in the south? We know that the *strength* is not. Both are in the industrious east or thrifty middle and west, notwithstanding the grand *monopoly* which soil and climate give to the south. It will be so—it must be so, because of the elastic industry and adventurous spirit that naturally prevails in a free and unincumbered people. For the proof—the valuation of the *lands* and *houses* of New York and Pennsylvania in 1815, under the United States’ assessments, (the principle of which was the same in *all* the states), was more than six hundred millions of dollars, whereas the aggregate valuation of the lands and houses, *and that of more than a million of slaves added thereto*, in the states of Maryland, Virginia, North Carolina, South Carolina, Georgia, Kentucky and Tennessee, was less than five hundred and twenty millions, or nearly one-sixth less.† And, if the personal property—say in *all* articles raised, produced or obtained, for consumption, sale or barter—the utensils

† The area of the two states named, compared with the united areas of the seven other, is *very* small; and their aggregate population, in 1810, was 1,770,000; whereas that of the seven states was 3,240,000.—What a difference!

In 1791, the lands and improvements of Pennsylvania were valued at 165 millions—but those of Virginia, and all her slaves, at only 71. And in 1815, little Connecticut was put down at 88 millions, while the large state of South Carolina, with her slaves, was valued at no more than 74 millions. By the state assessment of 1824, the *dwelling houses* and *lands* of Connecticut were valued as follows—

29,778 dwelling houses	20,267,383
2,606,789 acres of land, averaged at	\$19.64, 51,228.308

\$71,495,691

Observe, the *whole* land in the state is averaged at nineteen dollars and sixty-four cents per acre!

*144 millions of pounds, exported in 1822, were valued at 24 millions of dollars—but 175 millions of pounds, in 1823, were worth only 20 millions of dollars; the larger quantity yielding *one-sixth* less than the smaller!

and tools of the farmers and mechanics and their stocks on hand, the machinery of the manufacturers—the ships and other vessels belonging to, and the goods in the hands of, the merchants and dealers—the amount of money that the whole have actually invested in public securities or stocks, or on hand—their household furniture and other conveniences, of the people of the “free states,” were compared with the like species of property belonging to those of the south, the value of the one would, no doubt, *eight or ten times* exceed that of the other! The reasons for this are as numerous as they are manifest, and I shall mention only one of them. The “free states” abound with small proprietors of land, which they cultivate and improve with their own hands, and with other persons, who constitute the middle classes, the bone and sinew of every country, and the southern states do not. Besides, nearly all the *seamen* of the United States, nearly all the *manufacturers*, and a mighty majority of the *mechanics*, are located in them—and it is these who, more than any others, (*fishermen* excepted), *increase the value of commodities*, for their own profit in business or comfort in life.

I have thus, I must believe, conclusively shewn, that the people of the “free states,” unless a silly people, indeed, cannot have any *political* jealousies or fears of the people of the south. There is no possible reason why they should entertain either. They already have more than a double amount of disposable physical power, they have many times the wealth of the other in lands or improvements or transferable funds—and a sufficient majority in congress to carry any measure which they shall see proper to unite upon, with the same unanimity which those of the south would shew on the “slave question,” were it agitated;

and, surely, if the “firm union of the south” is a praise-worthy sentiment in regard to that question, or any other, *the firm union of the free states* must be equally so. But neither ought to be approved of or tolerated, though the first seems likely to become fashionable. If it should, the weaker interest “must go to the wall,” for combination on one side will beget union on the other—and thus it did, in the late presidential election, so as to defeat the combined forces in caucus, and put that sort of juggling, or smuggling, to death.* And further, as to any questions of real or supposed interest, that can come up between the “free states” and the “slave states,” save and except those about slavery, (which no one expects will be meddled with, *as at present it stands*), Maryland, Kentucky, Tennessee and Missouri, *grain-growing* states, are with the “free states”—say in respect to internal improvements and the encouragement and support of domestic manufactures, or protection of commerce; to which last the south *was* nearly as much opposed as it now *is* to the two other interests just named. And even if it pleases the one that *taxation* and *representation* shall go together, as the constitution designed that they should, and as reason and justice say that they ought, there is *power* enough already

*The great original object of the people was to defeat the caucus—and they accomplished that, though they were much divided, towards the close of the campaign, as to the *person* whom they preferred for the presidency. The objection was less to Mr. Crawford than to the *manner* in which he had been brought forward. Without any strong *personal* opposition to him, we could not see any *political* preference which he had over the rest of the candidates, to justify or excuse the proceedings of so small a minority of the members of congress, admitting it to be right that there has been, and may be, times in which a caucus ought to be held. Neither of which am I disposed to deny.

(or, at least, very soon will be), to carry the principle into operation. How, then, can the people of the "free states" be jealous of the "slave states?" What have they to gain? They now possess all that they can desire. It is shameful that it should have been intimated, (and without the solitary appearance of a fact to support it), that they are jealous of, or disposed to act against the "slave states," on account of their slaves—But, on the other side, we have seen that a distinguished member of congress from Virginia, publicly denounced the last treaty with Spain, because it "gave up" Texas, as he said—not that we much wanted or had use for the territory, *but for the great reason that it might, if obtained, have been divided into "two slave states," to counterbalance, in the senate, the growing weight of the free population in the house of representatives!*—plainly

avowing a design or desire, that a *black negro, slave power, or slave interest*, should govern the *free people* of the United States, and stifle, in the senate, the whole force of the representative principle! See *Weekly Register*, Vol. XXVII, page 21.

But the most important matter is yet to be considered. All men *and especially politicians*, are presumed first to consult their own *pecuniary interest*; and I shall undertake to prove, in a subsequent paper, *that it is unquestionably the pecuniary interest of the people of the "free states," that the present system of slavery should be kept up in the south.* If I shall fail in this, it must be for a wretched want of ability to handle the subject, *or history is false, experience a folly, and the practice of all the commercial and manufacturing nations founded on error.*

SUMMARY.

WE regret that several articles intended for the present number of our work, owing to the length of those already inserted, cannot find admission. We hope soon to present them to the publick.

Noble Deeds.—It has been from no indifference to the value of the act, nor from any indisposition to give to it our applause, that we neglected in our last number to record the emancipation of upwards of eighty slaves by Mr. *David Minge*, of Charles city county, Virginia. Mr. *Minge* is a young gentleman of liberal education, and considerable wealth, and considered himself by this liberal act contributing to the welfare of his country as well as yielding to the impulses of humanity. He chartered a brig, furnished her with supplies, and implements of husbandry, distributed among his servants a *Peck of dollars* and sent them to Hayti.

Mrs. *Elizabeth Moore*, a pious lady of Bourbon county, Kentucky, has recently provided by will for the emancipation of all her slaves, amounting to about forty.

David Patterson, Esq. of Orange county, N. C. has freed eleven slaves, and the Rev. *Fletcher Andrew*, a Methodist clergyman, has given liberty to twenty which constituted most of his property.

Sixty slaves have just been manumitted by Mr. *Charles Henshaw* near Richmond, Virginia, with the view of sending them to the American Colony in Liberia.

AUXILIARY SOCIETIES.

Exertions have been made, within two or three weeks past, to aid the Colonization Society in Frederick county, Maryland, and we believe with considerable success. In Fredericktown, an important Auxiliary Institution has existed for some time. Subordinate societies are now organized in Middletown, Liberty, Taneytown and Westminster, all of them receiving the countenance and support of

the intelligent, wealthy and influential. Perhaps in no part of the country do the objects of the Colonization Society, receive more general approbation, than in Frederick county, Maryland.

An Auxiliary Society of great promise was established on the 9th inst. in Powhatan county, Virginia. Before the adoption of the constitution the following resolutions were sustained unanimously by the citizens of that county.

Resolved, That this meeting regard with deep interest and unfeigned approbation both the object and efforts of the American Colonization Society, to establish a Colony of free people of colour of the United States, on the coast of Africa.

Resolved, That it is expedient to form a Society in this county, auxiliary to the American Colonization Society.

A similar association has just been instituted at Lynchburg, Va. We are happy to give place to one or two sentences, from the eloquent appeal of the editor of the Lynchburg Herald, in favour this institution.

"It is doing no more than justice to the institution itself, and to the cause which it is intended to advance, to say that the citizens of Lynchburg and the vicinity are now called upon to contribute their aid, by a more imperative voice than ever sounded an appeal to them before. That voice is imperative because it comes from the fountain of justice and of humanity; it is imperative because the cause in whose favour it speaks an appeal, is the most holy and righteous, whatever may be its difficulties, that the annals of our country can present; it is imperative because the object which is intended to be secured, is the noblest and the best that private interest, national weal and pure philanthropy ever dictated to the human heart."

At a respectable meeting of gentlemen in Springfield, Mass. on the 11th inst. it was resolved that it is expedient to form a society in Hampden county, auxiliary to the American Colonization Society.

A respectable society has also been organized within a few days past in Hanover county, Va. of which however we have not particular information.

Another society has just been formed in Kanhawa county, Va.

The names of the officers of all those societies will be published in the next report of the Parent institution.

Slave Trade.—European avarice has been glutted, says the London Evangelical Magazine, with the murder of 180,000,000 of blacks, since the commencement of that horrid traffic of the *Christian world*, the *Slave Trade!!!* When will the time come, than men *calling themselves Christians*, will act as if they believed "that God had made of the same flesh and blood, all the nations of men?"

From papers submitted to the house of Commons on the subject of the slave trade, says the Boston Patriot, it appears that, with the exception of the Government of the Netherlands, not one of the European Governments that have affected to conspire with the British Government in the suppression of that traffic, has kept faith. The traffic is carried on under the flags of France, Spain, and Portugal, in the most extensive mode, and with little disguise.

Africa.—We learn from the Glasgow Courier, that an extensive company of British merchants, of high character, capital, and knowledge, has been formed to open and carry on a trade with the African coast. They have obtained the cession of the Island of Fernando Po, an island sixty miles in extent, lying near the coast of Benin, and abundant in the growth of sugar cane, rice and tobacco. It is there proposed to open a trade with the countries on the continent washed by the great rivers in the Bights of Benin and Biafra. It is further contemplated to supply from this source the West India colonies with various articles of live stock, while the produce of the mother country will be exchanged to a great extent for African productions. In connexion with these great advantages, it is proposed by the British Admiralty, from the commanding position afforded by the Fernando Po, to watch the progress of the slave trade.

N. B. The list of donations, to the Society, will appear in our next number.

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[No. VII.

ACCOUNT OF THE NATIVE AFRICANS IN THE NEIGHBOURHOOD OF SIERRA LEONE,

BY THOMAS WINTERBOTTOM, M. D.

THE natives of Guinea are in general described by travellers as well formed in their limbs, and remarkably free from natural deformity. Their skins are always cool, at least more so than those of Europeans in the same climate, and they are also remarkable for their sleekness and velvet-like softness. The inhabitants of the river Sierra Leone, particularly the females, are said to be the handsomest people upon the coast.* Both men and women are in gene-

*Writers are apt to be partial, and to give the preference to those nations among whom they have longest resided. Mr. Adanson says the natives of Senegal are the handsomest and finest looking people in Nigritia; and the same character is given of several other nations upon the coast. The same observation holds good with respect to the salubrity of the climate; every European who has lived

ral above the middle size, well proportioned, sprightly, and of an open countenance. Although the palm of elegance may be denied to them, yet they possess a great degree of ease in all their actions. The manners of the females, particularly the younger part, are not devoid of grace, and are free from every appearance of constraint. The estimation of female beauty among the natives in this country is the same as in most others*. The young women are

a length of time in Africa calls all parts of the coast unhealthy except the place where he happened to dwell.

*They have no other mode of expressing that an object is beautiful, than by saying it is good: thus a pretty woman is no lak'an kelling, i. e. a good woman; a pretty child, no pom'mo kelling, i. e. a good child.

in general remarkable for the beautiful contour of their limbs, and for an ingenuous open countenance. Their eyes are often large and well formed; their ears small and neat. Their necks and bosoms are well turned, scarcely indeed to be surpassed by "the bending statue which enchants the world." The frankness of their manners is tempered with an agreeable timidity towards strangers, which renders them still more interesting.

The great variety of complexion observable in mankind is too striking to have passed unnoticed, and accordingly it has exercised the ingenuity of observers, and given birth to many hypotheses without having clearly and satisfactorily accounted for its probable, immediate and secondary cause. The diversity of complexion which we observe in our own country scarce excites our attention, and appears perfectly consistent with the causes assigned to it, a greater or less exposure to the action of the sun and air. Even when we compare the skins of the different nations of Europe together, climate is considered as a sufficient cause for the variety of tints which we remark; but when the skin of the European is contrasted with that of the negro, the dissimilitude appears so great, that recourse is had to the unscriptural, and, I may add, unphilosophical idea, of different

racés of men having been originally created. Yet these two extremes of colour are approximated by such a variety of tints, and so exquisitely blended, that we pass from one to the other by almost imperceptible gradations. The ancients attributed the black colour of the skin to its being burnt by too great a vicinity to the sun. Pliny says, "*Æthiopas vicini sideris vapore torreri, adustisquesimiles gigni, barba et capillo vibrato, non est dubium*;" and according to Ovid's elegant and ingenious account, the *Æthiopians* acquired their black colour during the conflagration excited by the rash attempt of Phæton to govern his father's chariot. It excites no small degree of surprise when we find some modern authors having recourse to a similar idea, without their reflecting that a degree of heat capable of altering the colour of the blood in the vessels on the surface of the body must inevitably have destroyed the vital principle. Every permanent and characteristical variety in human nature is effected by slow and almost imperceptible gradations. Great and sudden changes are too violent for the delicate constitution of man, and always tend to destroy the system.

The powerful effects of heat in changing the colour of the European skin are very evident, but they differ in different people: in some, an uniform brownness is

produced ; in others, discoloured spots called freckles, which, when of long continuance, are indelible. Freckles, however, are not peculiar to a fair skin, they occur even in brown complexions in Europe, and sometimes even in mulattos. Discolorations, apparently of the same nature with freckles, are often seen in the black skin, and are also occasionally seen in negro women when pregnant. The Saracens and Moors, who in the seventh century settled themselves in the north-east parts of Africa, and were then of a brown complexion, have, since their nearer approach to the equator, suffered such a change of colour as scarcely to be distinguishable at present from negroes. According to Demánét, they have made a change in this part of Africa, by introducing their language, customs, and religion ; and in their turn they have suffered a similar change from the climate. The Portuguese also, who settled during the fourteenth and fifteenth centuries in the islands of Bissao, St. Thomas, Prince, Fernando Po, &c. where they still remain, are said to have so far acquired the colour of the natives, as scarcely to be distinguished from them by complexion ; though this also is doubtless owing in part to intermarriages with the aborigines.

In all warm climates we see the skin has a tendency to a darker colour: the French are browner

than the Swedes, Danes, English, and Germans ; the inhabitants of the southern parts of Spain are darker than the French ; and the Portuguese, in complexion, differ but a few shades from the mulatto. As we approach the equator the skin assumes in general a darker colour, and the complexion of the inhabitants for the most part bears a relative proportion to the heat of the climate.* Exceptions, however, occur ; local circumstances, such as the elevation of the land, its vicinity to the sea, the nature of the soil, the state of cultivation and civilization, the course of winds, &c.† have a great power in counteracting climate, and we even find that the skin assumes a darker hue in the high latitudes, as is shewn in the Laplander and Esquimaux.

It has been remarked‡, that people who reside near the sea coast are in general darker coloured than those who live more inland ; and in support of this opinion it may be observed, that the Fooles are for the most part of a lighter complexion than their

* "Immediately below the arctic circle a high and sanguine colour prevails. From this you descend to the mixture of red in white; afterwards succeed the brown, the olive, the tawny, and at length the black, as you proceed to the line." SMITH on Variety of Complexion;

† Zimmerman.

‡ Smith on Complexion and Figure of the Human Species.

neighbours on the coast. But though less black than some of their neighbours, the Foola complexion can only be regarded as an intermediate shade between the darkest African and the Moor. Major Rennel, in his valuable additions to Mr. Park's interesting account of his travels, is of opinion that the Foolas are the Leucæthiopes of Ptolemy and Pliny. But the propriety of the term, white negro, applied to a people of a dark mahogany colour does not appear very striking. The idea of a nation of white negroes in Africa most probably arose in consequence of that curious variety the Albino having been accidentally discovered; and from a similar cause perhaps the learned Haller held the same opinion: he says, "*sunt in æstuosis illis terris integræ nationes albæ.*" *Elem. Physiol.* vol. v. c. 12. But as a further proof that the Foolas are not so white as the term Leucæthiopes would suppose, Mr. Watt and my brother found that a Mulatto had resided some years at Teembo before they arrived, and had pretended to the Foolas that he was a *white man*.

An alteration of complexion also often follows a change in the habit of body, and thin people of a dark complexion appear to turn fairer on becoming more plump. Professor Zimmerman supposes, that if a certain number of generations be requisite to change an

European into a negro, a much greater number will be necessary to change the African into a white; for he adds, "A dark coloured spot is easily produced upon the skin by burning, but a long time is required to efface it, and porous bodies receive a tinge more readily than they part with it. In order to know," he continues, "how long a time and how many generations would be required to change a race of Senegal negroes as white as the northern nations of Europe, they ought to be placed, not in Pennsylvania, nor even in France, but in Denmark or in Sweden. There they should be exposed as much as possible to the open air, prevented from having any communication with whites, and be nourished with food adapted to such a northern climate." Were this done, the change, he thinks, would certainly be brought about, though perhaps slowly. From this cause negroes carried from their own hot country into other warm climates suffer no change.

If, as an intelligent writer observes, the human race be divided into species merely from their colour, it must necessarily follow, that if the negroes form a specific class because they are black, those of an olive and tawny complexion must form another class, because they are not white; and, from the same cause, the Spaniards and Swedes would form two distinct species of men.

The most striking example we have of the influence of climate is to be found among that persecuted race of people the Jews; dispersed over the chief parts of the civilized globe, but prevented by religious motives from mixing with the rest of mankind, they still retain their characteristic features, though they have assumed the complexion of every country they habit. Thus they are "fair in Britain and Germany, brown in France and in Turkey, swarthy in Portugal and in Spain, olive in Syria and in Chaldea, tawny or copper-coloured in Arabia and Egypt," and nearly black in Abyssinia.

Children of the same family, in Europe, very frequently are of different complexions, some being fair, and others brown; the same variety occurs in Africa, independently of any admixture of white blood, and while some are of a jet black, others are sometimes only a dark brown. In a family of six persons whom I knew one half was almost as light coloured as mulattos, while the other was jet black. The father of these people was of a deep black, but the mother was a mulatto. The offspring of the darkest coloured African and fairest European, successively intermarrying with Europeans, become white in the fourth generation, and in the West India islands are allowed by law to en-

joy the same privileges as whites; the reverse takes place in intermarriages with blacks. The child of an European and African is called a mulatto; the European and mulatto produce a quadroon; this last with the European produces the mestee, which in the succeeding generation becomes white. The offspring of the black and mulatto is called a sambo, which is the only gradation marked between them, though there appears to be as much reason to distinguish a shade between the sambo and black as between the quadroon and white. A distinction of this kind is probably used by the Dutch, as Captain Stedman places the mongroo, as it is called, between the black and sambo. These gradations of colour are chiefly characterized by the hair, which retains more or less of its woolly nature; for some mulattos are nearly as fair as brown people in Europe, and it is well known that some of the mestees in the West Indies have as fine complexions as many even fair people in England.

The very striking difference of colour between the African and European is merely superficial, and resides in a part so extremely delicate as to require the skill of the anatomist to detect it. The skin, or that part which corresponds to the hide of animals, is covered by two thin membranes or skins; the outermost is called

the cuticle or scarf skin, which we daily see broken by accidents, raised by blisters, and renewed without any trouble: it is devoid of sensibility, and in the African as well as European is nearly colourless and transparent. Immediately below the cuticle, or between it and the true skin, lies a delicate membrane called the rete mucosum, in which the whole distinction of colour exists: in the European it is white or brown, according to his complexion; in the African it is of a firmer texture than in fair people, and is of various shades of blackness. When this middle membrane is destroyed by extensive wounds, burns, &c. it is never reproduced, and the cicatrix or scar remains white through life. It is worthy of observation that negro children are nearly as fair as Europeans at birth, and do not acquire their colour until several days have elapsed. The eyes of new-born negro children are also of a light colour, and preserve somewhat of a bluish tinge for several days after birth, or, as Ligon expresses it, "not unlike the eyes of a young kitling." The palms of the hands and soles of the feet are nearly as white as in Europeans, and continue so through life, a circumstance not sufficiently attended to by painters. Among the various theories formed to account for the black complexion, it has been supposed that the blood

and other fluids secreted from it are darker coloured in the African than in the European, and communicate the same tinge to the skin. This is asserted by Herodotus, but is contradicted by Aristotle. The bile has been noticed as another cause; but, according to my experience, it is not darker coloured in the African than in the European. Bile has no power in producing a permanent change in the colour of the skin; and sickness, which in hot climates causes the skin of Europeans to assume a yellow hue, changes that of the African to a lighter colour.

Next to the black colour of the skin, the hair constitutes the most striking peculiarity in the African. Its cause remains still unexplained, and affords to the naturalist as well as to the physiologist matter for curious speculation. Professor Soemmering remarks, that the hair of the African differs from that of the European not merely in being woolly; it is also much shorter, of a finer texture, more elastic, blacker, more shining and crisp. It does not decline so gradually towards the forehead, temples, and neck, as in whites, but appears placed on the head like a wig.

Professor Zimmerman considers the hair of negroes as more deserving of attention than either their nose or lips.

Dr. Foster makes a distinction between woolly and curly hair;

the latter we frequently see in Europeans of a dark complexion and rigid fibre. The wool of negroes is not merely curled; each hair is of a finer texture also. According to Dr. Foster's idea, this fineness of the hair arises from too abundant perspiration, which carries off the fluids destined for its nourishment and growth. Where the perspiration is not so copious, the hair curls and becomes black, but is not woolly: the inhabitants of Otaheite, the Society, Marquesa, and Friendly Islands, he observes, have a similar climate with the inhabitants of the New-Hebrides, but we do not observe woolly hair among the former, owing to the custom of anointing themselves with cocoa-nut oil, which restrains excessive perspiration. Were this opinion of Dr. Foster well founded, the Africans ought also to have long hair, as the custom of anointing with oil is universal among them. The hair, as well as the colour of the skin, is affected by extremes of heat or cold: in high and low latitudes it is short, crisp, and woolly; in mean latitudes it is long and straight. The reverse of this happens in animals; in the cold climates of the north they become white, and sheep carried from temperate regions towards the equator soon change their wool to hair. Although woolly hair appears to be more permanently characteristic of the negro, and

less apt to be affected by extraneous causes than colour or feature, yet even in this respect very striking varieties occur. When the head has been much exposed during the dry season to a hot sun, the ends of the hair in negroes frequently acquire a reddish or burnt appearance; sometimes this is the natural colour of the hair, independent of exposure to the sun. In a family at Free Town, the children had red or copper coloured skins, and woolly hair of a dirty red or singed colour: at the same place I saw a mulatto man, belonging to the Kroo Coast, whose hair was a pale red, such as occurs in England, and disposed in very small curls over his head; his skin was very much freckled, his eyes were black, and not affected by the glare of sun light. Marcgraf saw in the Brazils an African woman whose skin and hair were red.

The length of the hair also varies much; some of the Africans, especially the women, by much care, have hair six or eight inches long, which the men are fond of wearing en queue. In my brother's journal people are frequently mentioned who had hair as long as Europeans, though they may possibly have been of Moorish extraction.

Climate has a great effect in rendering the fleeces of sheep of a finer or coarser texture; whether it can produce a corresponding

change upon the woolly hair of negroes has not been noticed: it has a considerable influence upon hair, for, in trade, hair the growth of England bears a higher value than that of the southern parts of France, and Spain.

Moderate heat is favourable to the growth of the hair. The natives of Africa think it grows quickest during the cool or rainy season; their hair turns white sooner in them than in Europeans, but even the old people among them are rarely bald. In hot climates the skins of Europeans become very hairy where exposed, especially on the backs of the hands: this is a rare occurrence among the Africans, except in old people.

The eye-brows differ from the hair of the head in not being curled and woolly. In warm climates we commonly find the eye-brows remarkably large and black, to guard the eye against the too great influx of light; but in the African they are very seldom so long and bushy as in Europe. The same office appears to be performed by the eye-lashes, which in the negro are remarkably long, dense, and finely curved.

Professor Soemmering observes, that the opening formed by the eye-lids is smaller in the negro than in the European, and therefore less of the globe of the eye is visible in the former. The tunica adnata, or white of the eye, he

adds, is not so resplendently white in the African as in whites, but is of a yellowish brown. These remarks are in some instances just; but a great variety occurs in the eye, except in its colour, which is invariably dark: some are small, but we occasionally see them well formed, large, and brilliant, particularly in the women.

In men the white of the eye frequently appears to have a slight yellowish suffusion, not so clear or bright as in jaundice in white people; but this is not constant, and in consumptive cases the eye frequently gets the pearly whiteness so commonly attendant on that complaint in England.

The lips of the Africans are in general dark coloured, sometimes differing but little from the colour of the face. Sometimes a considerable tinge of red is seen in them, and in a few instances I have seen them nearly as red as the lips of Europeans, but they never have that beautiful rose colour which occurs in the delicate scrophulous habit in England. This redness of the lips has probably given occasion to the absurd story, already quoted, of a nation, living in the interior parts of Africa, whose lips are constantly bleeding, and, in order to prevent their mortifying, they are obliged to rub them with salt.

Professor Zimmerman considers the thick lips, flat nose, and particularly the woolly hair of ne-

groes, circumstances upon which the advocates for distinct races of mankind lay so much stress, as of no great moment. Thick lips are every where to be met with; they occur in the Eskimau and Kalmuck, and among Europeans many families may be pointed out which have thick lips. Moreover, there are nations of negroes, he adds, which have neither thick lips nor flat noses; the Joloffs, a negro nation between the Gambia and Senegal rivers, are very black, but, according to the testimony of Moore, they have handsome features, and neither broad noses nor thick lips. Pigafetta expressly says, that the Congo negroes have black, curly, and frequently, red hair. He observes, they resembled the Portuguese pretty much, except in colour; the iris was in some black, but in others of a bluish green, and they had not the thick lips of the Nubians. Dampier, in his description of the country of Natal, on the east coast of Africa, says, that the inhabitants were black, and had curly hair, but that they had rather a long face, well proportioned nose, white teeth, and an agreeable countenance.

As great a variety of features occurs among these people as is to be met with in the nations of Europe: the sloping contracted forehead, small eyes, depressed nose, thick lips, and projecting jaw, with which the African is usually

caricatured, are by no means constant traits: on the contrary, almost every gradation of countenance may be met with, from the disgusting picture too commonly drawn of them, to the finest set of European features. Want of animation does not characterize them, and faces are often met with which express the various emotions of the mind with great energy. Professor Camper remarks that painters, in sketching the heads of Africans, give only black coloured Europeans: more frequent opportunities of observing them would have shewn him the fallacy of this opinion. In drawing the characteristic features of any nation the maximum ought not to be taken, as is most frequently done, following the example of the Grecian artists, who formed to themselves an ideal beauty, which perhaps never existed in any one human form, and in which expression of countenance is nearly annihilated.

That wonderful diversity of feature, observable in men and animals, is referred by Professor Camper to the different angles formed by what he terms the facial line taken *en profile*. This is a line drawn from the projecting part of the forehead above the nose, to the extremity of the superior maxillary bone, between the two front incisor teeth; which is intersected by another line drawn through the centre of the meatus

auditorious externus and the lower part of the nostrils. The angle formed by these lines is most acute in birds, and becomes greater in animals as they approach nearer to the human species: in one species of ape it is 42° ; in another, the *simia sciurea* Linn. it is 50° ; in the negro 70° ; in the European 80° ; and in the most beautiful antique it forms an angle of 100° . This idea, though extremely ingenious, will probably not be found to stand the test of experience. Professor Blumenbach observes, that the skulls of very different nations, and which vary greatly in appearance from each other, possess the same facial line; and, on the contrary, skulls belonging to the same nation, which bear upon the whole a striking resemblance to each other, have a very different facial line. Thus in two skulls belonging to the professor, one of which belonged to a Congo negro, and the other to a Lithuanian, the facial line is nearly the same; but in two other skulls belonging to negroes, the facial line differs very remarkably. He further adds, that Camper has varied so much in his drawings from the rule he lays down, as to shew that there is much uncertainty in its use. Besides, the human features are altered by such a variety of circumstances, that they never can be reduced to any exact standard. When a rude and ill-featured na-

tion migrates from a cold to a temperate climate, their features are softened, and assume a more elegant form. The Hungarians, originally sprung from the Laplanders, but placed in a temperate climate, and in the neighbourhood of Greece and Turkey, have acquired more handsome features. The Creoles in the West Indies resemble the native Americans in their high cheek bones and deep-seated eyes. Among the Nova Scotia settlers at Sierra Leone the facial line is so much diversified that no conclusion can be drawn from it. Nations who live in barren countries, and experience a scarcity of food, are usually of a diminutive size: the Bedowin Arabs are of small stature, and are remarked for the smallness of their hands and feet. A fuller diet produces a corresponding change; and it is a well known fact, that the slaves in the West Indies, who are humanely treated and well fed, are better made than the others, and acquire more of the European cast of features. Civilization has also a considerable effect upon the countenance, and perhaps to this it may be owing that the Foomas have in general more regular and delicate features than are to be found upon the sea coast. Among those of them whom either curiosity or commerce had attracted to the settlement at Sierra Leone, I saw a youth whose features were exact^{ly}

of the Grecian mould, and whose person might have afforded to the statuary a model of the Apollo Belvidere. Many of the children also of the Nova Scotian settlers, who are born at Free Town, Sierra Leone, are distinguishable from those of Europeans only by their complexion. An opinion has very generally prevailed, that the flat nose of the African is occasioned by the mother pressing it down after birth; this is just as false as the notion that the curvature of the thigh bone is occasioned by the weight of the child resting on the nurse's arm: both these are original formations, as they are seen in the foetus. "Should we not deem it very ridiculous, if a travelling or philosophic negro, or Calmuck, in describing the particular forms of our features, were gravely to assert, that our midwives, mothers, or nurses, pulled us by the nose during our infant days, in order to give it the requisite length *?"

Various opinions have been formed respecting the rank which the African holds in the scale of creation, and many attempts have been made to depreciate his claim to the dignity of man. Owing to the resemblance which the oran outang is said to bear the human species, and perhaps from a wish to overturn the only rational and satisfactory account we have of the creation, some writers of emi-

nence have asserted that man originally walked upon four feet, and was in fact the same with the oran outang. There is reason, however, to suspect the accuracy of the figures which we possess of the oran outang; and it seems probable that it is indebted for much of its human appearance to the complaisance of painters. Professor Ludwig, in his excellent work, asserts, that the representations of the oran outang, by Tyson, Edwards, Daubenton, and Allemand, are defective and even imaginary. Baron von Wurmb also positively declares, since the time that Bontius resided at Batavia, about the middle of the last century, an oran outang, such as is represented by him, has never been seen there, or in any of the neighbouring countries. The oldest and most experienced Javanese, he continues, know no other oran outang but such as are perfect apes; and in the Malay language they distinguish only two species of apes without tails, which Buffon has classed under the titles pongos and jockos. These circumstances appear to have misled naturalists, who have been led still further astray by their anxiety to trace every link of the chain with which nature is supposed to connect her works. In support of this strange opinion, and agreeable to the spirit of systematizing which generally prevails, the African has been pointed out as

* Camper's Works, by Cogan.

the connecting link between the homo sapiens, and his supposed progenitor the oran outang. The learned and accurate Professor Soemmering has, with much anatomical skill, compared the organization of the African with that of the European, and has pointed out several circumstances in which they differ; though some of these are of so trifling a nature, that they would probably have escaped a less accurate and intelligent observer. At the same time it must be remarked, that the observations have been drawn from too few subjects, and many of the deviations, upon which much stress is laid, are such as occur occasionally in the dissection of European bodies. In justice to Professor Soemmering it ought to be observed that in prosecuting this comparative inquiry he attended solely to the appearances as they presented themselves, without having been biassed on instituting his observations by any preconceived theory. He therefore does not hesitate to consider them as brethren entitled to an inter-

change of good offices, and moreover add, that many of the blacks surpass their brothers the whites as well in understanding as in the fineness of their shape. It is curious to observe into what a variety of forms authors have endeavoured to diversify the human species, supposing no doubt that Nature loved to indulge her fondness for variety in producing races of men according to their distorted fancies.

All these opinions may be finally answered in the words of an elegant author, who observes, that "of all animals, the differences between mankind are the smallest. Of the lower races of creatures the changes are so great as often entirely to disguise the natural animal, and to distort or to disfigure its shape. But the chief differences in man are rather taken from the tincture of his skin than the variety of his figure; and in all climates he presents his erect deportment and the marked superiority of his form *."

* Goldsmith's Animated Nature.

INTERESTING EXTRACTS

From "An Essay on the Superstitions, Customs, and Arts, common to the ancient Egyptians, Abyssinians, and Ashantees."

BY T. EDWARD BOWDICH, ESQ.

The traditions of emigration, in the Ashantee and the neighbouring nations, the numerous exceptions to the negro counten-

ance, and the striking similitude of their more extraordinary superstitions, laws, and customs to those of ancient Egypt, persuaded me that most of the higher classes are descended from eastern Ethiopians who had been improved by an intercourse with the Egyptian emigrants and colonists.

The connection and intercourse of Egypt and Ethiopia seem, naturally, to have existed from the foundation of these kingdoms. The Greek writers agree, that the Ethiopians frequently bursting into Egypt with their vast armies, by the same route so fatal to the troops of Cambyzes, subdued and occupied it for ages. The Ethiopic dynasties are recorded in the Egyptian chronicles: an Ethiopian had been elevated to the throne of Egypt long before the reign of Sesostris. A king of Ethiopia, celebrated for his moderation and his prudence, was invited to expel and succeed the tyrant Amosis: another seized the throne which the Egyptians had before proffered or accorded to his countryman, and after expiating the usurpation by a reign of fifty years distinguished by wisdom and humanity, by the abolition of death and the substitution of useful public labour as a punishment, perfected by voluntarily retiring to his native country. The commerce between Egypt and Ethiopia was as ancient as their wars, and even in the time of Herodotus and

Strabo, the two people were indiscriminately blended in Elephantine and its neighbourhood, which they inhabited in common. The former asserts that tradition attributed an Ethiopian origin to Elephantine and Thebes.

But a mere intercourse, however intimate, does not seem sufficient to account for the striking coincidence of superstitions and customs which I shall submit; they are only to be explained by the emigrations from Egypt to Ethiopia, recorded in the ancient authors. I will not dwell on the expedition of Sesostris, (who is considered to have subdued the whole of Abyssinia and the kingdom of Abel), but rest principally on the fact related by Herodotus, and confirmed by Diodorus, Artimidorus, Eratosthenes and Pliny, that two hundred and forty thousand Egyptians, wearied of remaining three years in garrison on the frontiers, deserted from Psammiticus, and went as far beyond Meroe as Meroe is beyond Elephantine, or a journey of four months from the latter country; that they presented themselves to the king of that part of Ethiopia, who gave them the lands of some of his enemies, whom they ejected; and that the Ethiopians civilized themselves in adopting the manners of the Egyptians. The Ethiopians, thus dispossessed or ejected, were doubtless only pressed into the nearest convenient

countries, and still preserving an intercourse, participating, in some degree, in the civilization introduced by the emigrants from Egypt.

Although the conjecture of Newton, that Cambyzes made the conquest of Ethiopia, is not supported by Herodotus, yet the Greek historian affirms that Cambyzes subjugated some provinces of that country, and that the inhabitants sent him an annual tribute (comprehending *Elephants' teeth* amongst the articles), which was still paid in his time. Herodotus also assures us, that Xerxes had Occidental Ethiopians and Libyans in his army when he invaded Greece; the former had woolly hair and annointed their bodies before going into action; and the latter have been concluded to be the negro Ethiopians described so accurately by Diodorus, and placed by him in the heart of Africa as well as on the borders of the Nile.

The sweeping expedition of Ptolemy Evergetes, who is known, by the record of his triumphal monument at Adulis, to have subdued nations southward of the sources of the Nile, and others as far westward as the modern kingdom of Kulla, undoubtedly compelled many Ethiopian tribes or families (inheriting the superstitions and customs which their ancestors had adopted from the Egyptian emigrants) to retire

still more westward, from the first alarm of his approach, the fear of a second invasion, or the apprehension of being despoiled of half their possessions, as he records some of the nations whom he subdued to have been.

Herodotus and Diodorus Siculus both agree in distinguishing Ethiopians in some degree civilized from others who were savages; speaking of the former as having been of themselves a little advanced and afterwards perfected in laws and manners by the deserters and colonists from Egypt.

Diodorus writes of the Ethiopian savages, that some deposit their dead bodies *in the water*, as the most honourable sepulture, and others *in their houses*. Now it is remarkable, that the Jum Jums, a cannibal nation adjoining the Niger far to the eastward, were particularly described as *consigning their dead to the river* in rude coffins; and the Sheekans, and other anthropophagi whom I have described, and laid down for the first time in my map of north-western Africa, having conversed with individuals of these nations in the Empoongwa or Gaboon country, bury their dead *in their houses*, under their beds. It will be seen too in the chapter on Geography, that the Jum Jums of the Ashantee travellers and itineraries, the Yem Yems or cannibals described to Hornemann as south of Cano and the Niger, the canni-

bal nations behind the river Ga-boon, all occurs on these different authorities, in the same neighbourhood, if not in the same spot. There can be no doubt, then, that these nations, found almost precisely where Ptolomy has placed his *Ethiopes Anthropophagi*, are the descendants of the savage Ethiopians of Herodotus.

The colony of Syrians placed by Alexander to the south of the Axomites, and who are considered by Mr. Salt to have obtruded a new dynasty on the throne of Abyssinia, are likely to have compelled or induced emigration to the westward.

It appears, that the Arabs, whom Pliny and the more ancient writers affirmed to have settled from Syene as far up as Meroe, have since that time penetrated south westward into the interior of Ethiopia; for in the accounts and MSS. charts which I received from the natives, Wadey was always distinguished as the first Arab dominion, and its inhabitants were said to use a different diet, and their ambition only to be repressed by the great power of the Emperor of Bornou. This progress of the Arabs inland must also have contributed to the dislocation of the Ethiopic or Negro nations.

The expedition of Cornelius Balbus (the last Roman general who enjoyed the honour of a triumph), who reached the Niger,

and marched for some time on its northern bank (apparently where the modern negro kingdoms of Noofee, Yaoura, and Fillani are now situated), must doubtless have disturbed many of the colonies and aborigines, and induced movements to the south of the Niger. The previous expedition of Suetonius Paulinus (who seems to have passed near where Park understood the source of the Niger to be, into the country of the Perorsi, placed by Ptolemy between the Gambia and the Coast), must also have contributed to these secondary movements of the Ethiopians.

Septimus Flaccus, according to Marinus of Tyre, made a three month's expedition into the interior of Africa, proceeding from the country of the Garamantes into Ethiopia, and traversing Libya. Julius Maturnus, according to the same author, was employed four months in a similar enterprise, having departed from Leptis Magna or the modern Lebada, to join the Garamantes at Garama, in order to invade Agysimba, the country of rhinoceroses.

Probus undertook an expedition against the Blemmyi, near the frontiers of Thebes, vanquished them, and sent several prisoners to Rome. Diocletian transported considerable numbers of the Blemmyi and Nobatæ to an island in the Nile near Elephantine, ac-

corded them temples and allowed them to choose their own priests. Before the reign of Diocletian the Roman frontier extended to within twenty-three journies of Axum.

Thus then it would appear, that tribes or nations of the more civilized Ethiopians, were ejected by the great Egyptian emigration; pressed still farther by the conquerors whose invasions were recorded at Axum and Adulie; again dispossessed by the enterprising Carthaginian colonies spread from Cyrene to the Atlantic; by the Numidians, Gætulians and Garamantes, driven southwards by the Romans; and ultimately arrived at their present situation through a series of internal wars and emigrations, *positively recorded in their own historical traditions* but otherwise unknown to us. Many traces of the superstition and customs which these people had previously adopted from the Egyptians, are still existing, and many must have been lost or corrupted in their change of abode, and their consequent connection with the less civilized Ethiopians.

I will first show wherein the laws and customs of the Abyssinians and Ashantees still agree, for the Ashantees will be found to have retained the Egyptian superstitions much more perfectly than the Abyssinians, because the latter must have abandoned many

on their conversion, as incompatible with their new religion.

The following customs will be recognized as Abyssinian. The king of Ashantee is never to be presumed to speak but through his ministers or interpreters, who invariably repeat his most ordinary observations, however audible, with the Abyssinian exordium, "Hear what the King says! He confines himself to the palace and is invisible to his subjects for several days, twice every week, Before decision in criminal cases he always retires to a secret council: he never eats in public, or before any but his slaves. It is high treason to sit on the king's seat, which is turned upside down the instant he quits it. In Abyssinia, none inherit the throne with any bodily defect: the most lawless intrigue is permitted to the females of the royal family, if their gallants are handsome, with the view of securing the same pre-eminence of person to the heirs of the throne.

The white fillet worn by the king of Abyssinia on ordinary occasions, is also the distinguishing ornament of the king of Ashantee, and never assumed by any subject; but on state occasions (when the king of Abyssinia would wear his crown) the fillet is discarded, and a venerated ornament, which it would be death to imitate, is carefully painted in white across the forehead of the

decorated monarch. This line, which I believe heralds call *dauncette*, is frequent on the walls of the tombs of the kings at Thebes.

The officers who precede the king with the long whips, to lash away the crowd, and the Master of the Wardrobe, are found in the Ashantee as well as in the Abyssinian royal household.

The splendid suit and attire of the King's Cook, the Master of the Band, the Gold Horn Blower, and others, have been mentioned as most striking, in the description of our *entree* into Coomassie. Another very extraordinary coincidence is, that the king of Ashantee has, as part of his state household, a band of royal or licensed robbers (the manner of whose depredations I have described in the 'Customs') organized in the same manner as those who annoyed the earliest European visitors to the capital of Abyssinia, where they were also attached to the royal household.

The kings of Abyssinia are always attended by judges or civil authorities in their military expeditions: no Ashantee army ever proceeds on a campaign without one being attached to it, and if the king is present, three or four, to settle the tributes, to make 'the great laws' (treaties,) and to try and condemn enemies or rebels at the moment of their falling into their power.

In Abyssinia, the toscar, or fête

in honour of the dead, is celebrated as soon as the relatives can be assembled, and it is renewed at intervals; for, in the course of the following year, the near relations emulate each other in magnificent feasts in honour of the deceased, and frequently to visit the tomb. To assist at these assemblies is the strongest testimony of respect for the family. Such are the funeral customs of the Ashantees, the particulars of which I have described, with the contributions of the relations and acquaintances.

The extraordinary custom in Ashantee (which I have illustrated by some anecdotes) of swearing on the king's head, or rather of compelling the most reluctant to perform a dangerous action by the invocation "May the king die if you do not!" is not yet forgotten in Abyssinia.

When Mr. Salt witnessed the review of the troops of Tigris by the Ras, he observed that the officers wore a scarf, and a band of satin round their heads, tied in a knot behind, with the long ends hanging down or floating broadly in the air during their violent movements: some replaced this head-dress by a band of skin, the stiff bushy hair giving a more fearful aspect. The former is the military attire of such of the chiefs in Coomassie as have not been authorized to assume the costly Fetish war dress; and the bristly

skins are worn on the heads of the executioners, and some few others, whom I remarked as looking more like wild beasts than men. The horns of animals distinguish the head dress of those warriors who have particularly distinguished themselves in either country. The small chains for reins, the large saddle, the elevated pommel, the cantle covered entirely with red leather, the marashut placed under it, the breeching instead of a crupper, the tinkling collar with a little bell, gave the caparison of the Abyssinian horses precisely the same peculiarities as noticed in that of Dagwumba.

Mr. Salt continues to relate, that each chief advanced directly in front of the Ras, assumed a menacing attitude, pronounced a pompous detail of his exploits, and threw at his feet the trophy which he had until then suspended above his bracelets. In Ashantee, the same menacing attitude (in all military oaths the sword of the swearer being extended close to the King's nose), the same pompous detail, precede the throwing of a lacerated jaw, a ghastly head, or the bloody weapon of the conquered enemy before the king; and in battle, the reeking heads of the slain are hurried into the rear, to be pressed by the foot of the reclining general, who, in his affected contempt of the enemy, has his draft-board before him.

The thigh bones, skulls and jaws of the Ashantees, are less barbarous and less disgusting human trophies, than those torn by the Abyssinians from the bodies of the slain: I never heard of such being brought to Coomassie.

Marriage in Abyssinia is but a civil contract, subsisting only until dissolved by the wish of either party, which is extraordinary, considering their attachment to the Christian religion: so, in Ashantee, the mere return of the marriage present to the husband by the wife's family, on her dissatisfaction, dissolves the contract. In both countries the property of the wife, received from her own family, is always enjoyed and disposed of independent of the husband. In Ashantee, the husband is never involved in the wife's quarrels, offences, or law-suits. Mr. Salt observed the great freedom of conduct of the Ozouros of royal descent, although he did not consider it to be so lawless as Bruce, by whose account it equalled that of the sisters and daughters of the kings of Ashantee.

The evenings in Abyssinia are beguiled, in the houses of the chiefs, by chess, the songs of the Gallas, and buffoonery.

I have stated the Ashantee year to begin on the first of October, on the authority of Mr. Hutchinson, my own memorandum referring it to the beginning of September:

and I am inclined to think I was right, because the neighbours of the Ashantees begin their year in the end of August, or at the same time as the Abyssinian, a curious coincidence. The derivation of the names of the Abyssinian months remains unknown; the Ashantees declared that they divided their months by the fall of the particular fruits.

I have mentioned the numerous exceptions to the Negro countenance, as the first extraordinary peculiarity which struck me on reaching Ashantee: the character and expression are forcibly recalled by Mr. Salt's Abyssinian portraits.

The arts and manufactures of the Abyssinians seem, on the whole, to be inferior to those of the Ashantees.

Mr. Salt observes, that he was struck with the great resemblance between the Abyssinian architecture and the Gothic: in Ashantee, as I have particularly described, the nail-head, cable, lozenge and other Anglo-Norman ornaments, are frequent. Arcades of round and pointed arches are common, the former frequently interlacing, and thus, probably, suggesting the first idea of the pointed arch in Ethiopia, as in Europe. The larger ornaments of the bases of the Ashantee buildings, are of an Egyptian character; but the intricate and mystical assemblage

of lines and circles, which are crowded with so much care into the entablatures, are evidently groupings of Ethiopic characters similar to those found by Mr. Salt at Axum, and in the ruins in the valley of Yiha. Their studied and unaccountable intricacy had long puzzled me; it was so inconsistent with the freedom and simplicity of their larger and more common architectural decorations. Although these Ethiopic characters are always intermixed in the entablatures, yet, in the cornices, I have frequently observed them ranged individually: I regret exceedingly that the idea of their being hieroglyphics did not strike me when in Coomassie, nor did it occur to me until, reading Mr. Salt's travels in Abyssinia for the first time, I recognised them in his engravings of the Ethiopic characters found at Axum and Yiha.

Human sacrifices were practised by the ancient Egyptians until the reign of Amosis. Men were sacrificed at Heliopolis, and to Juno or Lucina at a city in the upper Thebais, called by the name of that goddess. It was a disgrace reflected on them by the Greeks, even in the time of Herodotus, whose question, "Is it likely that those who were forbidden to sacrifice animals, would sacrifice men?" is completely answered by the instance of the Ashantees, who sac

fice their fellow-creatures, whilst they punish the killing of a vulture, a hyæna or any sacred animal, with death.

White is a colour as sacred in Ashantee as it was in Egypt; the priests are not only distinguished by a white cloth, but frequently chalk their bodies all over. The king, and all but the poorer class of his subjects, wear a white cloth on their fetish days or Sunday, which is not the same in all families, and also on the days of the week on which they were born. The acquitted are always sprinkled with white chalk by the king's interpreters, as a mark of their innocence. The King always swears and makes others swear on a white fowl, and three white lambs is the sacrifice appointed to be made before his bed-chamber. A corpse is sometimes chalked all over. The Egyptian priests wore black on melancholy occasions, and the mourning cloth of the Ashantees is painted in close patterns of this colour.

Crocodiles were sacred in Egypt, tamed, fed with flesh, and entombed after death. In Ahanta the sacred crocodiles are tamed, fed with *white* fowls by the fetish-men or priests, and buried after death. Diodorus mentions wolves as sacred in Egypt; hyænas and wolves have been frequently confounded, as they are still at the Cape of Good Hope, and the for-

mer are sacred amongst the neighbours of the Ashantees.

I have dwelt, in the chapter on the History of the Kings of Ashantee, on the extraordinary circumstance of the people being divided, by immemorial tradition, into the Buffalo, Bush-Cat, Dog, Parrot, Panther, and other families: each family being forbidden to eat of the animal, whose name they bear: they salute strangers of their particular families as brothers and treat them with hospitality. Herodotus tells us, that, in Egypt, a certain number of men and women were destined to take care of particular animals, and that the office was *hereditary*: Diodorus adds, that when they travelled, they bore some mark indicating the animal of which they took care, and that, in consequence, they were respected and revered by those they met. According to De Pauw, apes, lions, and animals of other countries were in the number of those to whom families were dedicated. In Egypt, each month and each day was sacred to some god; in Ashantee, they had good and bad days and good and bad months, and all undertakings are regulated accordingly.

When an Egyptian of respectability died, all the females of his family *daubed their faces and heads with mire*, and leaving the body in the house, paraded the streets

(the men following in a distinct company), lamenting and beating their breasts; they abstained from wine and delicacies, and did not lie in their beds until the body was interred. In Ashantee, all the females of the family *daub their faces and breasts with the red earth* of which they build their houses, parade the town (distinct from the men), lamenting and beating themselves, assume mean attire, abstain from all nourishment but palm wine, and sleep in the public streets until the corpse is buried. Herodotus, speaking of the Egyptians embalming dead bodies adds, that the Ethiopians did so

too; but in a different manner; the Ashantees sometimes smoke them for preservation.

Herodotus writes, 'other nations, when in grief, shave their heads, especially the near relatives; whereas, in Egypt, these persons allow their beard and hair to grow on such occasions.' The present king of Ashantee had not his head shaved or his beard cut for twelve moons after the death of his brother, Sai Quamina, according to the custom of the country. If the first or second child dies, the hair of the third is not cut until the third year.

[From the National Journal.]

COLONIZATION SOCIETY.

It is gratifying to see with what readiness and sincerity the views of this interesting Society are adopted and furthered by intelligent citizens in different sections of the Union. The emancipation of sixty slaves by Mr. NATHANIEL C. CRENSHAW, near Richmond, has already been noticed in several newspapers. We subjoin an extract of a letter from that gentleman, explanatory of his sentiments respecting the destination of these new freemen. His decision appears to us to be noble and judicious. Owing to the character and construction of so-

ciety, in these states, the manumitted slave can never enjoy that influence and respectability, and those privileges, which give to liberty all its value. Here, he is deprived, by the despotism of circumstances, of all inducements to enterprise, and all motives for honorable ambition. But in the Liberian Colony, the most honorable distinctions are placed within his reach, and the whole sphere of utility is opened to its unfettered mind.

RICHMOND, 8th Month, 22d, 1825.

"Esteemed Friend: Thy letter of the 16th was received last night. I expect

to start for the Springs, in the upper country, to-morrow, which will prevent my making any arrangement, this season, for the servants liberated by me to go to Liberia; but it is my wish that the young part of them should go another year, and I shall be glad of the assistance of the Colonization Society in giving them a passage. With best wishes for the Society, and sentiments of high respect for thyself,

In haste, thy friend,

NATHANIEL C. CRENSHAW."

Another instance of distinguished liberality, similar in its character, merits also an honorable mention. The Rev. CAVE JONES, a chaplain in the United States' Navy, has manumitted two men of color, and directed them to be delivered to the Society, in order that they may take passage to the African Colony, in the vessel which is about to be despatched thither, under the direction of the Society. We have been obliged with a perusal of the letter which has been recently received from that gentleman, by the respectable and zealous Secretary of the Society, and we consider it so honorable to the writer, that we cannot refrain from making the following extract:

"The object of my inquiry, on the former occasion, was to provide for the emancipation of two men of color belonging to my wife's estate, whom I left in Virginia on my removal from that state, and for the emancipation of whom I have been some time waiting for a suitable opportunity, when it could be done with advantage to them, and security to

the country. The colony which your Society has founded, appears to me to present the desired opening; and the reason why I have not before embraced it is, that I wished first to be presented with a sure prospect of its permanency. You have now, I think, arrived at that point; and, therefore, it affords me great satisfaction to embrace the present opportunity. I hope only that we may not be too late.

I have by this post written to my agent in the county of Accomack, Virginia, to have the men immediately conveyed to Norfolk, and delivered to Mr. John McPhail, your agent there, accompanied with what appears to me a sufficient instrument of emancipation. He is also instructed to furnish them with sufficient clothes, together with some instruments of husbandry. All, therefore, that the Society will have to undertake, will be to provide for their passage, the usual expenses of which you will please to charge to me, and upon my being furnished with the account, they shall be discharged."

The views of the Society have not only been aided by the emancipations which have been referred to in the preceding letters, and by others which have attained celebrity through the newspapers of the Union; but have also been promoted by the munificence of the public, in the way of pecuniary and other contributions. Amongst the donations most recently made to the Society, one from Mr. E. S. Thomas, of Baltimore, deserves particular mention:

"I have," says this gentleman, "a large quantity of seeds, which I wish to

present to the Colonization Society, for the benefit of the colonists. Among them is not less than 1200lbs. of turnip seed, of various sorts; also, a variety of cabbage, &c. &c. They are subject to the order of the Society."

From these facts and statements, it will be evident to our readers that the prospect of utility is expanding before the laudable perseverance of this Society. While such success attends the efforts of the institution at home, the ac-

counts of the prosperity of the Colony itself, are satisfactory. Acquiring strength and confidence daily, the colonists begin to turn their attention to the improvement of the advantages of soil and climate; and there is good reason to believe that the foundation is laid of a new nation, the future extent and influence of which lies buried among the hereafter to be developed metamorphoses of time.

[From the Central Gazette, Charlottesville, Va.]

COLONIZATION SOCIETIES.

Perhaps no period in the history of the world exhibits the same evidence of tranquillity and composure, as the present. The political commotions which have so often agitated Europe, have in a great degree subsided, since the events of Waterloo, and the more recent and melancholy occurrences of the Spanish peninsula. The struggles of the South American provinces have terminated in the complete, and it may be hoped, the permanent establishment of a rational system of civil liberty. The contest in which Greece has been so ardently and so justly engaged, though it has excited a deep interest throughout all civilized nations, is limited in its immediate effects to the narrow sphere of the Turkish Archi-

pelago. For fifty years, the extension of true principles of natural and social freedom, has been the great object, to which the intellectual and physical energies of mankind have been steadily devoted; the forum, the senate and the bloody field have been successively, theatres of strife between the votaries of power and the advocates of right.

It is natural and proper for a people, in the absence of war and all public calamity, to turn their thoughts to the operation of domestic causes on their political and social happiness—to enquire, how much greater good can be attained or what evil avoided, by the application of principles of experience and wisdom. Among the various topics, to which the

public attention has been directed in our own country, there is none of more decided interest than the colonization of free blacks on the coast of Africa. It is a subject of vital import to the southern states—one, we are well aware, of delicate and novel character. The plans of the American Colonization Societies, have been deliberately approved, after solemn consideration, by the most enlightened and patriotic citizens of the United States. Without regard to political dissensions or local diversities, the philanthropist, the christian and the statesman, have united to promote this great object, common alike to all the kindest feelings and best interests of mankind.

We had hoped that there were some principles too immutably fixed in the order of things—too indelibly graven on the hearts of men, to be called in question at this day. We did not suppose, that in the nineteenth century, it would be gravely asked of Virginians, whether slavery was expedient or not? Yet the question has been asked—and it is to be answered. That slavery is unjust by the laws of nature, is a truth which every man derives directly from the infallible oracles of his own conscientious convictions. It is stamped with the seal of disapprobation by heaven—it bears along with it in the mildest aspects of its existence,

such intrinsic marks of guilt, that human nature revolts in abhorrence and deplures its evils as a universal curse. The principle by which it is denounced, has been hallowed for ages, by the lyre of the bard, the meditations of philosophy and the martyrdom of heroes. How then is an act so odious and unjust in its origin, to become expedient in the sequel? We will concede all that the argument of its wretched advocates requires. We will admit, the stubborn resistance of habits once formed and long persevered in—the prejudices they create—the apparent necessity of their continuance—the aptitude with which they become moulded and incorporated with our every act, our opinions, and feelings. And yet, how little remains to warrant the conclusions to which they arrive! Does it follow, that habits even such as these, rendered inveterate by the longest usage, are either beneficial or incurable? To say that habits are necessary, because they are habits, is an argument too puerile for refutation—one contradicted moreover by the recorded catalogue of human depravities.

The question is not fairly met by those who pretend to take alarm at the projects of the colonization societies. But truth requires no disguise—it seeks no compromise. They may be weighed in the balance of their

own arguments, and they will be found wanting. Suppose, that the question was presented in an attitude different from the one which it has assumed—that, instead of attempting to colonize the free blacks on the coast of Africa, it was proposed to extinguish slavery. Should we be confounded by the argument of inexpediency? A comparison need only be instituted, between the conditions of a community holding slaves and one that has none, to satisfy the most incredulous, of the superiority in the latter. The existence of slavery then, being an evil—it follows that its abolition must be a benefit. The sudden abolition of slavery in a community, where it existed to a very considerable extent, would be pernicious. But this is a danger which can occasion no alarm. It is an effect which no ordinary means are adequate to produce—one not likely to be brought about by those who must be the immediate sufferers. Admitting that the Colonization scheme contemplates the ultimate abolition of slavery, yet that result could only be produced by the gradual and slow operation of centuries. In a process so slow and regular, the elements of society would be prepared for the change.

But the total extinction of slavery is one thing—and the colonization of free negroes another. To decry the expediency or in-

practicability of the former object, does not prove the latter either improper or unattainable. For our own parts, we would quiet the uncertainty of those who have taken alarm on this subject, by a direct and unequivocal avowal of our opinions. We would hail that day with delight and pride, on which Virginia could wipe this ignominious stain from her escutcheon—when she could appeal to heaven with the confidence of a pure integrity, and implore the sanction of a just God, to perpetuate her institutions—when she could aspire again to the superior rank of eminence and usefulness for which nature originally designed her.

What is attempted by the American Colonization Society, is expedient and feasible. It is no enthusiasm of bigotry, no dream of crusading fanaticism which has led to the establishment of this society and its numerous auxiliaries. It is a measure which has been dictated by the soundest policy, and adopted in the best feelings of humanity and patriotism, which proposes to prune the body politic of its morbid excrescences, not to amputate any of its vital organs. The practicability of colonizing the free negroes of the United States, may be regarded as having been demonstrated by experiment. The average cost of transporting a subject for the colony has been reduced from

fifty to twenty or twenty-five dollars—an amount already small enough to justify the sanguine expectations of its patrons, and one destined to become still farther diminished. But, it is impossible that this African Colony can succeed under the auspices of mere private charity and voluntary associations, and it is unsafe to ask the aid of government—thus the plan must fail on either horn of the dilemma. That it may succeed to a very considerable and useful extent, by means of the Colonization Societies only, is no longer a problem—that success has been attained already. It remains to be proven, that it would be dangerous to permit the interference of the American government in this matter. There can be no distinct interest, nor combination of interests in the United States, powerful enough to effect this object without the aid of the slave holding states. There can be no inducement with any other people than ourselves, to volunteer and colonize our slaves at their private or public expense—because, the price at which this colonization would be purchased, must greatly exceed the benefit which could possibly result to them. But the free negroes are not confined to slave holding

states. They are dispersed over the union, and it is desired by their neighbors every where, to remove them. If this class of persons existed only in Virginia—Virginia alone would be compelled to colonize them. There are happily some few, (and they are but too few) instances of benevolence throughout the world, where men have been found so disinterested, as to lend their aid to the Colonization Society, from motives of charity and compassion. It matters not with us, whether their benevolence is actuated by regard for our interests, or by sympathy for the sufferings and afflictions of the negro. Their conduct tends equally to our benefit, in either alternative.

This is a subject of deep interest to ourselves and all around us. It behoves us to weigh it with calm deliberation and without prejudice. We shall be gratified if the desultory hints which have been suggested, may lead to its farther investigation. It is a subject which has more direct and imperative claims on our attention, than some are willing to admit.—It should not be regarded as a system of charity alone—it is a system of policy likewise, resulting from the melancholy necessities of our country.

FROM AFRICA.

The following short but interesting letter from Mr. ASHMUN, the Colonial agent at Cape Montserado, has just come to hand.

MONROVIA, Aug. 22d, 1825.

SIR:—The Cyane, bound directly home from the Mediterranean, has sent her boat in with orders to return in 20 minutes—leaving me not half that time to write to the Board.

There are no cases of dangerous sickness in the Colony, but several of troublesome indisposition. Peace, order, and industry, with a very unusual attention to matters of religion, prevail amongst us.

There have been two deaths since I wrote by the Fidelity, June last, both from decays of age. We are commencing the settlement in the St. Paul's territory: are disappointed, by the very great increase of the Slave-trade, from getting our usual supply of Rice from the Colony—and I fear shall be but too dependent on a supply of provisions from home the next season.

My health is good—no news

from the United States since the 1st February, 1825.

Mr. Nelson, our Minister to Madrid, has sent per the Cyane the following articles, for the Colony, which I beg may be duly acknowledged, viz:

6 kegs Tobacco, 2 tierces Rice, 10 barrels Flour, $5\frac{1}{2}$ barrels Bacon. All this moment received.

I have employed a carpenter to build several houses, as authorized by the Secretary of the Navy—to whom I have apprenticed three African youths. This provision is exclusive of the ordinary routine of building—and I mention it thus in haste to press the request for more lumber—*board and plank*.

You have, Sir, founded an empire. Heaven help you to the means of sustaining the happy beginnings.

I send a small file of papers which happen to be on hand. You will appreciate the circumstances under which I write, and accept, sir, the assurance of that entire respect with which I am, &c.

J. ASHMUN.

NOTES ON AFRICA.

THE HARMATTAN WIND.

It was not until the 22d of February, 1825, that I had an opportunity of observing the effects of this wind at the Cape. It has been traced by travellers to a remote eastern part of the African

continent; whence, in its passage over immense desert tracts towards the western ocean, it is said to be nearly deprived of the qualities necessary for animal respiration. Park, when at Benownm, on the southern confines of the great desert, says, that he was not able to support its heat when exposed to a direct current of this wind: and all writers agree in their account of the desolating drought which every where attends it. In addition to these properties, some travellers, judging rather unphilosophically from its effects on themselves and other animals, little accustomed to its inconveniences, have attributed to it poisonous qualities. But I am ignorant of any facts which prove it otherwise noxious, than by subjecting the animal system, often overtaken by it suddenly, and in an exhausted state, to the action of a highly heated, rarified, and arid atmosphere. In the neighbourhood of the desert, its suffocating qualities are often increased by the clouds of dust and minute sand which it bears before it.

The great central desert of Africa, gives rise to winds which blow towards every point of the compass, often with great violence and reaching to an astonishing distance.

This is the south, or African mind of Italy, whose unfrequent

visits to the southern, or sea-board parts of that country, are sure to spread consternation and disease throughout one of the most delicious districts of Europe. In Egypt the effects of the same, there called the "Lybian," or west wind, are less distressing, because much oftener felt. At St. Louis, near the mouth of the Senegal, the Harmattan, there called from its uniform direction, Vent Est, prevails to a very injurious extent, in most of the winter or dry season months; and is often fatal to all artificial vegetation.—I have been informed by an intelligent gentleman belonging to that colony, that on the representation of the present Governor, the French ministry had consented to an appropriation of more than 500,000 franks annually, to be expended on premiums and experiments for the advancement of plantation culture on the Senegal. Lands had accordingly been chosen from 10 to 20 leagues above the mouth of the river, and a million of franks laid out in clearing and planting them, during the last two years. But the entire undertaking, it is supposed, will be defeated by the destructive ravages of this wind, which, after prevailing a very few days, absorbs the last drop of moisture, even from the roots of exotic plants.

The Harmattan does not reach

Cape Mesurado oftener than once or twice in any season, and seldom blows longer than six hours; and always from the north-east, or N. north-east quarter.

The extent of wooded and watered regions across which it must pass before reaching this part of the coast, necessarily mitigates its heat, and partially replenishes its exhausted moisture. Still it may be readily distinguished by several peculiarities, all of which I noticed during its prevalence, on the 22d of February last.

It commenced about nine o'clock in the morning, without any previous indication of a change in the state of the atmosphere. The sky was cloudless and beautifully clear, and so remained, till the dust raised in the streets and grounds of the settlement, made it impossible to observe it. In a very few minutes, from a brisk breeze, it freshened to a stiff and sweeping gust, displacing every light body exposed to it, and searching into every recess of our houses not closely secured against it. The mercury, previously at 82°, rose two or three degrees, while every person was ready to speak of a sensation of chilliness. This feeling arose from the rapid absorption of the animal moisture caused by the contact of a brisk current of air, several degrees drier than the ordinary atmos-

phere. At 12 o'clock, I could plainly perceive in the countenances of persons about me, its effect to contract the animal fibre by inducing an excessive evaporation; and before two o'clock, the closest jointed wood-work of the house, and even many articles of furniture, exhibited for the first time, rents, some of which were more than a fourth of an inch wide. Having several letters to write, I was obliged to replenish my ink twice during the day, and often, after raising my pen from the paper, for a very few moments, to adjust an expression, I found the ink in it thickened to mud. The evaporation from the upper surface of the paper being greatest would spring the margins unless strictly confined, till they met in double rolls over the middle of the sheet. It required brisk and unusual exercise to excite sensible perspiration, which on the shortest intermission of the effort, would almost instantly disappear.

The sea-breeze which ought to have set in at 12 o'clock was neutralized, and retarded three hours; when the Harmattan, which had gradually diminished in strength, subsided entirely, after prevailing six hours. It appears to have sensibly affected the health of settlers in no way whatever, and was not in the least injurious to vegetables. It was three days before all the seams

which it had opened in the floors of the Agency house, were entirely closed. And harmless as it proved to us, it still gave us a lively impression of its terrible

power in countries less remote from the burning regions where it has its rise.

July 8, 1825.

AUXILIARY SOCIETIES.

At a meeting of the Loudon County Auxiliary Colonization Society, on the 12th inst. Mr. MONROE, late President of the United States, was elected President of the Society. It was at the same meeting resolved, that the Society will unite with the Petersburg Society, and other Auxiliary Societies, in Virginia,

for the purpose of chartering a vessel, to carry to Liberia emigrants from Virginia.

A Colonization Society has been formed in Nelson county, Virginia.

And another Auxiliary to the Parent Institution, in Hillsboro, North-Carolina.

CONTRIBUTIONS

To the AMERICAN COLONIZATION SOCIETY, since the 21st of July, 1825.

From Collections in the Presbyterian Church at Norfolk, Va.	
4th July, 1825,	\$ 41 50
From do. in Episcopal Church at do.	37 22
From do. in Methodist Church at do.	25 80
From do. in do. at Portsmouth, Va.	10 48
From do. in Episcopal do. at do.	10
From do. in Baptist do. at Alexandria	4
From do. in Christ Church, Georgetown, D. C.	15 50
From do. in old Church, Richmond Hill, in Richmond, Va.	16 50
From do. in Rev. S. P. Williams' Church, Newburyport, Mass.	44
From do. in Presbyterian Church, Fredericksburg, Va.	10 50

\$215 50

Brought up	\$215 50
From do. in do. Romney, Va.	20
From do. in 2d do. Baltimore,	27
From do. in Silver Spring Church Mechanicsburg, Penn.	10
From do. in church at Aurora, Ohio	6
From do. in a church at Leacock, Penn.	10
From do. in Boston, by David Hale, esq. Treasurer of the Boston Com. Cor.	190 47
From Collections in Providence, R. I. and Bristol, Conn. and Newport, R. per Rev. H. Sessions,	175
From the Repository at different times,	68 40
From the Albemarle, Va. Auxiliary Society,	90

\$812 37

Brought up	\$812 37
From David J. Burr, Esq. Richmond, Va.	19 50
From Miss Catharine and Miss Virginia Balch, Leesburg, Va.	1
From a friend in Lessburg, Va.	5
From do. in Fredericktown, Md.	1
From Mrs. Sarah Murdoch. do.	1
* From the Female Liberian Society, at Mrs. Garnett's School, Essex County, Va. per F. S. Key, Esq.	30
From proceeds of work done by Sunday School teachers, in Frederick, County, Md.	10
From some person in Green- castle, Va.	5
From a friend to the Pros- perity of Zion, in Williamsport, Penn.	2
[Unfortunately this bill proves to be counterfeit.]	
From Abel Wood, Esq. of Hebron, Washington county, New York, per Dr. Proudfoot, of N. Y.	11 50
From Dr. J. Dorrow, of same place, per do.	5
These two last donations through the hands of Rev. Dr. Laurie.	
From Auxiliary Society, Raleigh, N. C.	100
Repository at different times,	103
Rev. J. D. Paxton, Powhat- tan, Va.	6
B. W. Lester, esq. Char- lotte, Va.	10
Monthly concert of prayer, at Harrisburg, Pa. 4th July, 1823, per W. R. De Witt, esq.	8 50
Collection in 2d Presbyterian Church, Alexandria,	7 13
Do. in 4th Creek congregation, Iredell county, N. C. per H. D. Gould, Esq.	5
Do. in one of the congrega- tions of the Rev. Charles H. Page, Coalmouth, Va.	10
Do. in Rev. Mr. Mines's con- gregation, Rockville, Md.	2 50
Do. in Pisgah Church, Ken- tucky, per Rev. Js. Blythe,	6 62
	\$1,162 12

* It is greatly to the honor of the Ladies of Essex that though their Society has existed but a few months, this is the third donation of the same amount.

Brought up	\$1,162 12
Collection in Mr. Chord's church, Lexington, Ky. per Rev. Js. Blythe,	38 62
Do. in 1st Presbyterian do. at Lexington, Ky. per do.	10 75
Do. in Presbyterian Church, Winchester, Virginia,	29 73
Do. in Methodist, do. do.	10
Do. in Chapel at Frederick Parish, Frederick county, Va.	60
From the Auxiliary Society, Ver- mont, per J. Loomes,	100
do. do. Frederick coun- ty, Va. per O. Waitt, Esq.	26 41
Edward Colston, Esq. Shep- herdstown, Virginia,	5
Gen. John Cocke, of Va. per B. Peyton, Esq.	40
John Pilson, Esq. Albe- marle, Va.	4
James Williamson, Esq. Roxborough, N. C.	3
Ladies in Frederick county, Md. per P. E. Thomas,	10
some person unknown, (proceeds of meal,) per do.	10
a friend in Greenville, Tenn.	1
E. Tompkins, Esq. Rock- bridge county, Va.	3
A thanks offering from R. B. with her sincere prayers for the prosperity of the Colonization Society,	
	5
A loan from the Rev. William Meade, being part of the estate of his late sister, Miss Susan Meade, given to a charitable ob- ject,	
	1060
From Mr. David Hale, chair- man of the committee of Cor- respondence, Boston, including, with a former draft of \$190 47, noticed sometime ago, and an in- cidental expenditure of 63 cents,	
	147 68
	\$2,626 31.
<i>Moneys received by David Hale, on account of the American Colonization Society.</i>	
1824.	
Oct. 19. Collected in Nottingham West, N. H. July 5th, by hand of Rev. J. P. Fisher,	8 01
	\$ 2,634 32

	Brought up	\$2,634 32
Oct. 25,	Collected in Rev. Mr. Gillet's meeting house, July 5th after oration by Mr. Otis \$25; and after addresses before Rev. Mr. G's Society in P. M. by Rev. Mr. Danforth, by S. G. Ladd, \$20,	45
Nov. 9,	From Mexico, N. York, by Henry Hill, Esq.	2 66
	From individuals in Burlington, Vermont, by J. Wood,	2
	From S. Hill, Union, Me.	1
Dec. 17,	Contributed in Vernon Centre, N. Y. by Henry Hill, Esq.	11
	18, Avails of charity box, by Rebecca Haskins, Waterford, Me.	1 79
Jan. 4,	1825, From Mehitable Bates, Plainfield,	1
	12, Family of Dea Mark Newman, Andover,	8
	19 Rev. Mr. Greeley, Turner, Me. Sept. 3, from R. Tarbell,	5
	19. Rev Mr. Adams, Vassalboro, Sept. 18, from do.	7 37
Feb. 11,	Sandysfield, a collection by hand of Rev. Jabez Bosworth,	4
Mar. 10,	A Friend in Connecticut, by Henry Hill, esq.	6
	16. Individuals in Portland, by John Hall,	20
Apr. 20,	William B. Bradford,	10
June 13,	Individuals in East Bridgewater, by Z. Bisby,	2 11
July 5,	Collection in Park street, July 4th,	131 68
	Printing, and other expenses out	20—111 68
Aug. 8,	From Rev. J. Dickson, Charleston, S. C. by J. Everts, esq.	10
	11. Individuals in Groton,	5
	17. Paul Roberts, Columbia county N. Y.	1
	17. Seth Low, collected in Salem, July 4th,	60 85
		\$2,949 78

Aug. 24,	Rev. Alvan Hyde, collected in his Church in Lee,	5
20	Rev. H. Bardwell, contributed in Rutland, July 4th,	10 31
	From the Rev. Mr. Niles, collected in New-England	200
	Collected in the Rev. Dr. Wilmer's Church, Alexandria, 4th of July,	7 60
	Repository,	14 80
	Collections at a public meeting in Bath, Me. on the 4th of July, 1825, per Lime Hyde, esq.	35 34
Do.	in High Bridge Church, in Rockbridge county, Va. per M. Houston, esq.	8 29
Do.	by the Rector in a neighbouring church, per do.	5
Do.	by J. P. Haven, esq. of N. York, as follows, viz:	
	In Rev. S. Pelton's Society, Hempstead, N. Y.	3 59
	In Hartford, Ct. monthly concert of prayer,	3
	In Catskill, N. Y. Rev. Dr. Porter's Society,	10
	In Rensselaersville, N. Y.	4
	In Southhold, L. I. Rev. J. Hunting's Society,	4 14
Do.	by L. D. Dewey, of N. Y. as follows, viz:	
	Presbyterian Church, Mount Morris, N. Y.	3
Do.	Pariphany, N. J. Rev. Mr. Ford,	6 75
Do.	Congregational Church, Westford, N. Y.	4
Do.	Communion collection, Mendham, N. J.	8
Do.	by Myron Tracey, of Hartford, Ct. in N. England states,	165
	A friend of the Society, Bath, Me.	10
	Auxiliary Society, Lynchburg, Va.	130
Do.	Elizabeth City, N. C.	50
Do.	Isle of Wight, Va.	50
Do.	Hillsboro', N. C.	64
	Repository	46
		\$3,797 42

THE AFRICAN REPOSITORY

AND

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VOL. I.]

OCTOBER, 1825.

[No. VIII.

COLONIZATION SOCIETY.

It has ever been the desire of this Institution to conciliate the favour and support of the whole American nation. Embarked in a great cause which demands for its advancement to full success, the resources of the States and the patronage of the Federal Government, it has endeavoured to pursue an unexceptionable course and to commend itself to the understandings and consciences of all the enlightened and virtuous of our country. To the people of the North it has endeavoured to exhibit itself as most humane and disinterested, and to those of the South as utterly opposed to any measures which might infringe upon the rights of property or disturb the peace of society. That it should have enemies, however, pure and peaceful as is its character, can excite no surprise. No excellence is so high as to be inac-

cessible to attack; even the religion from Heaven has been assailed, and the shafts of malice aimed at the sanctity of its Divine Author.

Numerous and explicit as have been the publications of the Society, eminent for intelligence, integrity and patriotic as are many of its friends, still we can believe some honest and sincere minds, contracted in their views and darkened by prejudice, to question its motives and oppose its progress.

The wishes and hopes of this Society in reference to a great and growing national evil have been frequently expressed, and it is difficult to imagine how any one who deeply reflects upon those sentiments which have aroused so many Christian minds to act for the relief of a degraded and miserable people, should suppose them

to be associated with utter insensibility or intentional wrong towards those who, by legal enactments or a stern necessity, are excluded from our charities. But many seem to forget that this evil can be diminished or removed only by the voluntary consent of those who feel it, and that there exists and can be devised for it, no instantaneous remedy. It is by effecting the good within our power, that we must show the way, and create the disposition, to accomplish a greater. Our sympathy for the weak, however, must never render us unmindful of the interests of the powerful; our concern for human rights, never inattentive to the circumstances which human ability cannot control, and in the case to which we allude, to excite the discontent of the unfortunate, instead of making our appeal to the understandings and hearts of those upon whom their destiny depends, would evince as little benevolence as wisdom. All the operations of the Colonization Society have, if we mistake not, been marked by sobriety and prudence. It pursues an even and direct course, yielding not to the suggestions of the ignorant or the rash, and checked not by the arguments of the selfish, the dark predictions of the timid or the misrepresentations and censures of the malicious.

What man is there, who de-

serves the high privilege of an American citizen that can pronounce the moral influence of this institution *mischievous*? Not one. He that holds as authoritative the golden rule of our Saviour, or entertains the least respect for the fundamental maxims of our Federal Government, must rejoice in the developement of any plans, and the diffusion of any influence which may promise, without injury, to improve the condition and to purify and exalt the character of a large portion of mankind.

On supposition that the influence of the Colonization Society is exclusively confined to the free coloured people of our land, it is impossible for any man not utterly indifferent to the welfare of two hundred and fifty thousand of his species to oppose it. No one is so absurd as to pretend that the condition of this class of persons is not to be commiserated, or that it is not alike the dictate of humanity and religion to adopt, if possible, measures for their relief. Nor will it be questioned that their establishment on the African coast to be educated for the duties of self government and for the privileges of political independence, will confer on them invaluable blessings which in this country they can never enjoy. This object alone, not less great than legitimate, does the Colonization Society propose directly

to effect.

But the moral influence of those sentiments in which this Society had its origin, and from which it derives all its energies, may, and we trust will, be strengthened and expanded, and work in a thousand minds to the production of those just and generous actions, by which, a wretched people can be raised to happiness, security given to the great interests of our country and imperishable glory to its name. Now is it not indisputable, that he who pronounces such a moral influence *mischievous*, must either hold the system of domestic servitude to be *no evil*, or if an evil, to be *incurable*. The first of these opinions is surely one, which no virtuous man, especially in this age and country, can be presumed to adopt, and the last is equally absurd, being contrary to reason, and the promises of Heaven. If then the evil be rapidly increasing, if it is most injurious and cannot be PERPETUAL, surely any influence which may conduce to its early, gradual, and safe removal, consistently with law, with individual right and public good, instead of deserving an anathema, ought to be cherished and extended by every patriot and Christian.

But is it not certain, that should the people of the Southern States, refuse to adopt the opinions of the Colonization Society, and continue to consider it both just and politic to leave, untouch-

ed, a system, for the termination of which, we think the whole wisdom and energy of the States should be put in requisition, that they will contribute more effectually to the continuance and strength of this system, by removing those now free, than by any or all other methods which can possibly be devised. Such has been the opinion expressed by Southern gentlemen of the first talents and distinction. Eminent individuals have, we doubt not, lent their aid to this cause, in expectation of at once accomplishing a generous and noble work for the objects of their patronage and for Africa, and guarding that system, the existence of which, though unfortunate, they deem necessary, by separating from it those, whose disturbing force augments its inherent vices, and darkens all the repulsive attributes of its character. In the decision of these individuals, as to the effects of the Colonization Society, we perceive no error of judgment: our belief is the same as theirs. We can unite with them to effect their object. It is for them to decide whether this object is ever to receive the enlargement which we desire. And surely by expressing our confidence that such is the moral sense and benevolence of the Southern community, as to give hope and expectation that the benefits of the plans for colonization will finally be exten-

ded to that class which at present they do not reach, we certainly do it as much honor as those who are loudly proclaiming their fears, lest the Colonization Society should convince intelligent people

that certain measures would be just and politic, and induce them to act according to their own views of interest, and the dictates of conscience.

REVIEW

OF GRAY'S TRAVELS IN WESTERN AFRICA.

Our readers will, we think, be gratified with some extracts from this journal, published since the commencement of the year, in London, and, as yet, little known in this country. That interest which the simple but affecting history of Park's expedition excited, still exists—the establishment of Christian colonies in Africa has created between that continent and the civilized world new and important relations, and the attention of our own countrymen is turned to it at present, with peculiar and anxious concern. Too long have avarice and cruelty in the garb of civilization visited that land, to rob, consume, fetter, and destroy; but since Clarkson described, as far as language would permit, the horrors of the slave trade, and Wilberforce denounced it, and America and England declared its abolition, Christian sympathy has been awakened, and Christian exertions directed, to relieve unequalled miseries, and to redress injuries which know no parallel in the history of human crime. Deeply regret ev-

ery benevolent man must, that these efforts have been so unsuccessful. The unprincipled of many countries still prosecute that intolerable traffic which all christian nations have branded with infamy, concealing themselves from the eye of law and escaping its vengeance. We trust that the colonies which are, and will be planted upon the African coast, will prove efficient in the aid which they may afford for the destruction of this trade, as well as for the diffusion of that knowledge among the barbarians, which may secure their temporal happiness and eternal salvation.

The expedition which Major Gray was ultimately called to command was fitted out in England in 1815, for the purpose of exploring the interior of Africa, in order more especially to ascertain the course and termination of the Niger, and was placed under the authority of major Peddie, assisted by capt. Campbell, and accompanied by surgeon Cowdrey. This expedition first landed at Senegal, in November, 1815, but

owing to various causes of delay, did not proceed into the interior until more than a year afterwards. During this interval, surgeon Cowdrey died at Sierra Leone, and his place was immediately filled by major Gray. Major Peddie determined to enter the country from the Rio Nunez, 10° 30 min. N. and sailed for this place in Nov. 1816. The whole company consisted of 100 individuals, and a train of 200 animals.

The town of Tallabunchia on the Rio Nunez, about four miles from the river's mouth, is described as situated in a "plain beautifully shaded with lofty palm trees, and a great profusion of orange, lime, plantain and bananas. The town is irregular, and contains about two hundred inhabitants. The houses are about sixteen feet high, divided into two apartments by a partition of split cane. The men are strong and well formed, but of a savage appearance, almost destitute of clothing, and are accustomed to tattoo their breasts and arms. Holes are pierced through the whole circle of the ear, in which are inserted bits of a coarse kind of grass. The dress of the women is still less decent and becoming."

Sickness soon began to prevail among the Europeans, and on the 1st of January, 1817, major Ped-

die died. This sad event cast a heavy gloom on the minds of all. The command now devolved upon captain Campbell, who was joined at Kakundy, a town a few miles up the river, by four gentlemen from Sierra Leone;—Lieut. Stokoe, Hospital assistant Wilson, Lieut. McRae, and Thomas Buckle, Esq. Lieut. McRae died on the 21st of Jan. and on the 2d Feb. Lieut. Stokoe was added to the sick list. As the expedition proceeded, a swarm of bees made so violent an attack on both men and animals as to throw every thing into confusion :

"On my being made acquainted with the cause, I considered it a very frivolous excuse for allowing the horses and asses to run about in all directions, throwing off their loads; and was reprimanding the men for their carelessness, when I was attacked by so dense a swarm of those insects, that I was obliged to retreat, and suffer the mortification of exhibiting myself in the same predicament with those I had just been reproofing. It was sunset before the bees dispersed, or we could collect the animals, many of whom suffered severely, from the bees getting into their eyes, ears, and nostrils; one of our best horses died on the spot, and one of the asses were unable to rise from the ground. We reached the Changeballe stream at nine o'clock, but the darkness of the night, and the difficulty of the passage prevented our crossing."

"In the evening, the animals and baggage were removed across the Tingalinta, which, at that place is about 110 feet wide and from two to three deep,

with a bottom of small round pebbles. At a little distance below the ford was a swinging bridge, composed of cane and bark ropes, by which it was attached, at about twenty-four feet above the water, to the branches of the trees which grew on the banks, and afforded during the rainy season and periodical floods, a safe, though apparently slight and tottering, passage for people on foot."

It was the intention of Capt. Campbell to proceed to Teembo, the capital of Foota Jallon, a country of considerable extent, lying between the Sierra Leone and Gambia rivers. A messenger was accordingly despatched to acquaint the king (Almamy) of Teembo, with the object of the visit. The company was at this time, joined by one of the brothers of the king, on his return from Sierra Leone. The country through which they passed, is represented as generally barren, though there are found occasionally very beautiful and verdant spots. Abdul Hamed, the brother of Almamy, gave them much trouble, insisting in a most haughty manner, that no one should enter the country of his brother, without giving previous notice:

"Although we were aware that the object of all this was to induce captain Campbell to make the prince a present, he nevertheless took no notice of them. Salihou then, taking hold of the prince's trowsers (which, by the way, were in very bad repair), and holding them up, asked if it was a fit dress for the brother

of Almamy to appear in before the white people? But even this failing to produce the desired effect, they closed the conversation, and, at the same time, their more disgusting occupation."

After many difficulties, the expedition reached the Pangetta river, where it was judged best to remain until some intelligence should be received from the king. On the 4th of March the messengers appeared and reported:

"That the King told them that he could not permit us to pass through Foota Jallon until he had consulted his chiefs, to whom he could not address himself on the subject before captain Campbell thought fit to make them suitable presents: the messengers also said, it appeared that many unfavourable reports, respecting the objects of the expedition, had been made to the king, who nevertheless expressed himself well disposed towards us, and said he should be extremely sorry if any thing unfortunate happened to us in his territories."

In this sentence, we see the character of the natives of that country. They are hypocritical and selfish. In all their intercourse with capt. Campbell, they seem to have sought only presents, and to have been little concerned by what means they obtained them:

"Every day brought us some messenger from the king, but none of them were the bearers of any satisfactory answer. One stated that we were ordered to return to Kakundy, and another, that the king had received a letter from Mahomedoo Mariama, informing him

that our object in entering the country was the subversion of their religion, for which purpose we had provided ourselves with machines that could kill at any distance, and that we were accompanied by one hundred large dogs, each able to fight one hundred men. These, with other similar reports, were in circulation; but it is scarcely possible that a being of the most ignorant and unsophisticated nation on earth could believe them."

Owing to the obstacles which impeded the progress of the party, their sufferings became great:

"It was time that some decisive step should be taken: our animals were dying fast; provisions were extremely scarce; and the wet season had that evening set in, by visiting us with a heavy shower of rain, which lasted for an hour, and proved that our huts were not calculated to secure us from a wetting."

"Our situation was daily becoming more alarming; provisions were not only scarce, but almost impossible to be procured even in small quantities, and at exorbitant prices; and sickness increased rapidly since the rains set in."

It was now resolved to return. Both capt. Campbell and major Gray were attacked with disease, and on the 12th of June the former expired, amid the tears and lamentations of all present. The following is the description given of the country of Foota Jallon:

"Foota Jallon, of which Teembo is the capital, is a country of considerable extent, lying between the Sierra Leone and Gambia rivers. When it was in the possession of the aboriginal inhabitants, the Jallonkeas, it bore the

name of Jallonk, which has been gradually softened into Jallo, to which was prefixed the name of Foota, signifying together the Foolaahs of Jallo, or Foota Jalle. The Jallonkeas are now subject to the Foolaahs, who conquered the country, under the direction of a family from Massina, consisting of the father, two sons, and a few followers. One of the sons was a Mahomedan priest, and gradually gained such influence among the Jallonkeas, that he converted many of them to his own faith, and by means of his wealth (of which he is said to have possessed much), strongly attached them to his interest. A few years enabled them to make so many converts to their religion, and their riches procured them so much favor, that they planned and carried into execution the subjugation of the Jallonkeas, at least of such as would not embrace the Mahomedan faith, and the usurpation of the supreme government of their country, the first exercise of which was, to oblige those who still adhered to paganism, to pay them a yearly tribute or quit the country which had for ages been their own.

The Foolaahs, according to their own account have had possession of Foota Jallo for about sixty years. The government is of a mixed kind, partaking more of the nature of a republic than a monarchy, and is composed of the states of Teembo, Laby, and Teembee, with their dependencies. Almamy, although he has the chief power, cannot decide upon any thing of importance to the country without the consent of those chiefs, each of whom has a voice in the cabinet.

The religion is Mahomedan, and so strict is their observance of its ceremonies that they pray regularly five times every day, and should any one be pre-

vented by unavoidable engagements from attending to his devotions at the stated periods, he must compensate for it by repeating the whole ceremony the exact number of times he omitted it.

Their manufactures are the same as those of Bondoo, as will be described hereafter. The vegetable productions are indigo, cotton, rice, maize, yams, cassada, shalots, and pompons; and their fruits are oranges, lemons, plantains, bananas, tamarinds, and nittas, or the locust fruit; the latter is a kind of mimosa, very much resembling the tamarind tree. The flowers or blossoms are produced at the extremities of the branches, and are succeeded by pods similar to those of a garden bean, with the exception of their being from nine to twelve inches long, and one broad; each pod contains from nine to twelve black stones, resembling those of the tamarind in size and shape, but are enveloped in a fine farinaceous powder of the appearance of sublimed sulphur. Its taste is not unlike liquorice-root powder, and, when mixed with milk, affords a very palatable and nutritious diet; and although some of the men, who swallowed the stones of this fruit, were affected with sickness at stomach, bad as our situation was from the scarcity of provisions, it would have been exceedingly aggravated, had the nittas not been ripe before we left the Panjetta.

The men are of the middle stature, well-formed, very active and intelligent, and are dressed nearly in the same manner as those of Bondoo; the cap is of a different form, and most frequently made of scarlet cloth; they wear sandals, and usually carry a long cane or spear. Thus equipped they strut about, with all the air and affected dignity of men of the first consequence. They are characterised by a high degree of cunning, duplicity, self-interestedness, and avarice; to gratify which they are neither deterred

by shame nor fear. This renders it extremely difficult for strangers to guard against the crafty devices they have recourse to in all their dealings of whatever kind, or to elude the rapacious advantages they are always on the alert to take of them, either by imposition or theft.

The women are good figures, have a lively and graceful air, and prominent features, much resembling the European. They are at great pains to preserve their teeth of a pearly white, by constantly rubbing them with a small twig of the tamarind tree, which is an admirable substitute for the tooth-brush. They are, like all other African females, extremely fond of amber, coral, and glass beads, which they bestow in profusion on their heads, necks, arms, waists, and ancles.

The commerce of Foota Jallon may be divided into two heads; namely, first, that in slaves, now nearly extinct, at least as far as exportation is concerned in consequence of the constant surveillance of the British cruisers on the coast, and the unremitted exertions of the government of Sierra Leone to lead the people of that country to a more intimate connexion with the colony, and a more valuable employment of their time, in cultivating and bringing into our market there, the other productions of their own and surrounding countries; which may be considered as the second head under which their commercial pursuits can be classed. The Rio Nunez and Pongas, which were formerly infested by slave dealers and their emissaries, are now freed from the odious burden of such a party, and those who still retain factories there, although they would smile at the revival of that unnatural trade, see so little prospect of its ever again being open to them, that they begin to think of other and less nefarious means of amassing wealth."

(To be continued.)

THE REV. LOTT CARY.

The following interesting sketch of the Rev. Lott Cary, an intelligent, faithful and successful coloured missionary of the Baptist Church in Liberia, is from the Family Visitor. Other facts than those enumerated, might be mentioned to the honour of this servant of Jesus Christ, especially his liberality to newly-arrived emigrants, and his numerous disinterested sacrifices and unwearied labours for the general good of the Colony. May Heaven long preserve his life for his brethren's sake, and for the Christian cause.

This interesting individual, who is now a Missionary at Monrovia in Africa, was born a slave in Charles City county, about thirty miles below this city, (Richmond) on the estate of Mr. Wm. A. Christian. In 1804, he was sent to this city, and hired out by the year as a common labourer at the Shockoe warehouse. At this time, and for two or three years after, he was excessively profane, and much addicted to intoxication. But God, who is rich in mercy, was pleased to awaken him to a sense of his lost state, and about the year 1807 he was baptized by the late Elder John Courtney, Pastor of the first Baptist Church in this city.

Hearing a sermon about this time founded on our Lord's interview with Nicodemus in the third chapter of John, awakened in him so strong a desire to be able to read, that he obtained a

Testament, and commenced learning his letters by trying to read that chapter. He was occasionally instructed by young gentlemen at the warehouse, though he never attended a regular school. In a little time he was able to read, and write so as to make dray tickets, and superintend the shipping of tobacco. In this business, and in overseeing the labour of the other hands in the warehouse, he was particularly useful; so much so, that he received \$800, salary in 1820, the last year he remained there; and could have received a larger sum, if he would have continued.

About the year 1813 his wife died, and shortly after he bought himself and two little children for \$850.* He married again and

*The manner in which he obtained this sum of money to purchase himself and children, reflects much credit on his character. It will be seen from the salary he received after he was free, and which he relinquished for the sake of doing good in Africa, that his services at the warehouse were highly estimated, but of their real value no one except a dealer in tobacco can form an idea. Notwithstanding the hundreds of hogsheads that were committed to his charge, he could produce any one the instant it was called for; and the shipments were made with a promptness, and correctness, such as no person, white or black, has equalled in the same situation. For this correctness and fidelity, he was high-

lost his second wife shortly after they arrived in Africa at Foura Bay on the river Sierra Leone. Of her triumphant death he gives a most affecting account in his journal of that date. He has since lost a third wife, the daughter of Richmond Sampson from Petersburg, at Cape Montserado. Soon after he made a profession of religion, he commenced holding meetings, and exhorting among the coloured people; and though he had scarcely any knowledge of books and but little acquaintance with mankind, he would frequently exhibit a boldness of thought and a strength of native intellect which no acquirement could ever have given him. At the close of his farewell sermon in the First Baptist Meeting-house in this city before his departure for Africa, he remarked in substance as follows—"I am about to leave you; and expect to see your faces no more. I long to preach to the poor Afri-

ly esteemed, and frequently rewarded by the merchant with a five dollar note. He was allowed also to sell for his own benefit, many small parcels of waste tobacco. It was by saving the little sums obtained in this way, with the aid of a subscription by the merchants to whose interests he had been attentive, that he procured this 850 dollars, which he paid for the freedom of himself and children. When the Colonists were fitted out for Africa, he defrayed a considerable part of his own expense; and he still owns a house and lot near this city, which he is desirous of selling.

cans the way of life and salvation. I don't know what may befall me, or whether I may find a grave in the ocean, or among the savage men, or more savage wild beasts, on the Coast of Africa; nor am I anxious what may become of me. I feel it my duty to go; and I very much fear that many of those who preach the gospel in this country, will blush when the Saviour calls them to give an account of their labours in his cause, and tells them, "I commanded you to go into all the world and preach the gospel to every creature" (and with the most forcible emphasis he exclaimed) The Saviour may ask—Where have you been? What have you been doing? Have you endeavoured to the utmost of your ability to fulfil the commands I gave you—or have you sought your own gratification and your own ease, regardless of my commands?"

Mr. Cary is now over 40 years of age. He is possessed of a constitution peculiarly fitted for toil and exposure, and has felt the effect of the climate perhaps less than any other individual on the Cape. He has always shown that sort of inflexible integrity and correctness of deportment towards all with whom he may be concerned, which necessarily commands their respect; but he will probably never be able to divest himself of a kind of suspicious reserve.

toward white people—especially his superiors—which universally attaches itself to those reared in slavery.

The interest of the Colony and the cause of his countrymen, both in Africa and this country, lie near his heart. For them he is willing to toil, and to make almost any sacrifice; and he has frequently declared, that no possessions or honours in this country could induce him to return.

One circumstance deserves particular notice. After Capt. Stockton and Dr. Ayres had purchased the Cape, and the Colonists had taken possession, so much hostility appeared on the part of the natives—the rains were approaching—and their provisions becoming short—it was concluded they must all return again to Sierra Leone. Another day and the place would have been abandoned, but on the Agent's going on shore to prepare for a departure, he was informed by Mr. Cary that he was determined not to go; and nearly all the colonists were induced to follow his example. In the event they suffered severely—800 or 1000 natives in November 1822, attacked them, but were repulsed—and a few weeks after, a body of 1500 attacked them again at day-break; several of the colonists were killed and wounded—but with only 37 effective men and boys and the

aid of their six pounder they again beat the natives off with very considerable loss. In these affairs Mr. Cary necessarily bore a considerable part, mounting guard daily in his turn with the rest. In one of his letters he remarks, that like the Jews in rebuilding their city, they had to toil with their arms beside them, and lie upon their arms every night; but he declares shortly after this in the most emphatic terms, that “there never had been an hour or a minute, no not even when the balls were flying round his head, when he could wish himself back to America again.”

He has been Health officer and general Inspector, since their settlement at Monrovia; but has refused to accept any other civil office. During the sickly season of the year, he has usually been wholly taken up in attending on the sick, and for more than a year past they have had no other physician among them. The little medical information he obtained from Dr. Ayres and others on the coast, together with several years experience, have enabled him successfully to contend with the peculiar fevers of the climate. Under date of March 12th, 1824, shortly after the arrival of the *Cyrus* with 105 emigrants, he writes—“The fever began about the 24th ult. and the 28th we had 37 cases—and by the 2d inst. we

had 66 under the operation of medicine—and at present I have about 100 cases of fever to contend with—but we have been very much favoured, for they appear all to be on the recovery and we have lost none saving three children. I have very little time to write to you, myself being the only man that will venture to act in the capacity of a physician.” A little church was formed in this city, composed of Lott Cary, Colin Teage,* Joseph Langford and 4 or 5 more, before they sailed for Africa. This church is now settled in Monrovia, and Lott Cary is Pastor. They have had considerable addition by emigrants from Petersburg and this place, as well as from a revival among them during the last year, and the church now probably numbers 60 or 80 members. They have a meeting-house partly built and are much in want of aid to finish it. Colston M. Waring from Petersburg and John Lewis from this city, both preachers, belong to this church. There is also a Methodist church on the Cape. They have a Sunday School comprising 18 native children: and before this time we hope a regular school for children of the natives has commenced. The natives have always shown the utmost

anxiety to learn to read themselves, and particularly to have their children instructed, or in their own way of expressing it—“To learn white man’s fashions.”

It ought to be observed however, and ought to excite the sympathy and regret of Christians in this country, that this little colony we hope destined to be remembered by future generations in Africa, as Jamestown and Plymouth are with us—does not contain an individual, except Mr. Ashmun, the Agent who ever received even a plain English education. Is there no one in this country qualified for the task, and possessed of the zeal of a Vanderkieff, a Kicherner, or a Johnson—ready to go and spend their lives in bringing about the fulfilment of the promise that “Ethiopia shall stretch out her hands unto God?”—It is earnestly hoped that an affirmative answer may be given to this question before another year has past—that the efforts of the American and other Colonization Societies may be more abundantly successful—and that the great objects of completely destroying the Slave Trade—of ameliorating the condition of our coloured population—and of sending the gospel to the darkened millions of Africa—may universally receive the sanction of the enlightened and the good, and that all may readily lend their aid for their accomplishment.

* Colin Teage left the American colonists at the time they removed to Cape Montserado, and by the last accounts was living at Freetown.

SKETCHES OF CHARACTER.

BY J. ASHMUN.

The following interesting sketches, were received with the last communications from Liberia. They evince feelings most honourable, to their excellent author, and will, we hope, prove impressive lessons to those who have so long enjoyed the benefit of his disinterested, and almost unequalled exertions. We need only refer to these articles, for evidence that humble life, affords abundant materials for instructive, and pathetic story.

STEPHEN KIAH.

It is due to the memory of this worthy man, to transmit, at least, a simple notice of his excellent character, to his descendants in this colony, and to all who may inherit after him the blessing of a civil and religious community, which his example, his influence, and above all, his prayers have largely contributed towards establishing in this country.

He was a native, and for upwards of the first 70 years of his life, an inhabitant of the eastern shore of Maryland. It was his lot to be born a slave; but long before the middle of life, by his industry and good conduct, he obtained his freedom, and became the father of a numerous, and highly respectable family—the condition of whose birth spared them all from the reproach (however unjust) of having ever been in a state of servitude.

His age it was impossible exactly to ascertain; but he has told me, that at the time of Braddock's defeat, which he perfectly recollects, he must have been well grown.—As that event occurred in the year, 1759 Stephen Kiah could not have been under 76 years of age, at the time of his embarkation for Africa, in 1822: and, as rarely as such a circumstance occurs, he at this time retained, under so great a weight of years, and even to the last hour of his life, much of that soundness of judgment, promptness of recollection, and strength of memory, which had distinguished him in an unusual degree through life. The traits of his character were happily blended, and formed together an assemblage of very striking excellences, to which none who knew him could long remain insensible. Cheerfulness without levity—kindness tempered with discriminating severity, firmness joined with the most amiable docility, were among the most conspicuous.—The manly firmness of inflexible principle, united with the lamb-like meekness of a dependent and submissive child,—were qualities, which, however opposite in appearance! were most harmoniously interwoven in the texture of his moral habits.

His constitution had been ro-

bust, his habits laborious, and as a consequence, his circumstances, at the period of his emigration, were easy. His motive for this step at so advanced an age, he explained by observing to me, that the remnant of his own life, was of too little importance, to oppose any obstacle to the promotion of an enterprize, which he was anxious to aid by his example, for the sake of his descendants, and the coloured people in America. He could not but make a sacrifice, of some few of the comforts of old age, by the removal; but he saw in the colony an asylum prepared by the Providence of God, for the people of colour, on which he was firmly persuaded, that the dew of his heavenly blessing would copiously descend, to the latest period. In this confidence, he cheerfully accompanied his numerous family to this distant coast, which, like Moses, he most earnestly desired, at least, to be permitted to behold; and like Jacob, to have his bones deposited there. And his desires were fulfilled.

But he was not exempted from those severe afflictions, which his faith so eminently fitted him to meet with composure, and sustain with the most exemplary patience. His aged partner, who had made three-fourths of the journey of life with him, was among the first of the expedition, who fell victims to the change of climate. But the separation was rendered easy by

the mutual confidence of a speedy re-union in the kingdom of Heaven, which animated the bosoms of this aged couple. A pious widowed sister, who was even his senior in age, soon followed, in the same assured hope of passing to the immediate fruition of a holier and immortal life. To witness this scene of—what shall I call it? it certainly was any thing but mortality—it was any thing but affliction—it was the accomplishment of long cherished hopes! it was putting off of mortality, and the putting on of immortality—it was the triumph of faith and hope, and of the peace of God which passeth all understanding—to witness but one such scene in one's life, must leave a lasting conviction of the power and excellence of the Holy Religion which brightened it, in the most sceptical mind.

But a few days after parting with his friend, he was called to furnish, in a new furnace of trials, another proof of his Christian fortitude and confidence. In the attack of the natives upon the settlement, on the morning of the 11th of November, two of his grand children fell almost before his eyes—one of them having been killed by a musket shot, and the other, a female, assassinated under circumstances of the most appalling barbarity. In the same hour, a very worthy son-in-law, his boast and principal earth-

ty dependance, under the infirmities of age, was disabled for life, by a most severe wound in the shoulder, and five small grand children, carried into captivity! To discover no marks of affliction under such wounding dispensations of heaven, would be to manifest an insensibility of heart, which, to say the least, is no part of christianity. Mr. Kiah felt the chastisement in all its severity. His heart bled, and his eyes overflowed, but in all this, he sinned not, by repining against the ordinance of heaven, by despairing of the divine mercy, or charging God foolishly. It was the severest trial of his life, and the more so from being sudden and unexpected: but he soon evinced the power of a faith, still superior, and discovered, that tho' wounded and pierced, his spirit was not broken; and a faithful Saviour, not only sustained him under his sorrows, but delivered him from them by repairing, as far as was possible, his multiplied bereavements.*

He continued, although nearly worn out by the infirmities of age, to employ himself in such labours as his strength would permit,—was the advocate and promoter of every thing laudable; a powerful reprover of all deceit, slothfulness, vice and irreligion; a most devout

*His captive grand children were restored to him.

and humble worshipper of God, both in public, in social meetings, and in his closet, a peaceable and exemplary member of the civil community, and a most earnest, active and faithful friend, to the souls of his fellow men, 'till his peaceful removal to a better world, in April, 1825.

JOHN S. MILL

Expired last midnight of a pulmonary decay, through the last stages of which he has been hurried with great rapidity. This is one of those deaths which not only excite the tenderest compassion, but edge it with an anguish incapable of being assuaged by reflection. He lived to no useful purpose; and has died unregretted—a prey to distressing remorse for the past, and of fearful apprehensions for the future. Constitutionally benevolent and inoffensive, his virtues, and other vices disappeared alike under the broad blot of a repulsive sensuality. By education formed to move in the circle of respectable society, and in his sober moments a man of good sense and just views, he voluntarily relinquished not only the rights conferred by those advantages, but the exercise of his better faculties, by seeking the degradation of savage life. With a christian education, he lived a heathen. He has gone out of the world,

and who is there in it to miss him?

I have this moment returned from the burial. A solitary stranger was seen to shed a few tears upon his bier. But he had no friends to weep over his lifeless clay; and as his ashes moulder, his memory will perish from the world.

But Mill was a man. And, is it from having shared with him a common solitude,—from pity—rising as his miseries oppressed him—or is it rather from a latent affection, to which the remaining vestiges of his once amiable character, have betrayed my heart? God knows, and he alone knows how deeply the stroke of his fate has wounded me in spite of all the pride and hardness of my nature. If it is a weakness to weep, where all others refrain, I will neither conceal, nor disown, nor attempt to overcome, that weakness. Accept it, Mill, as a tribute that human nature pays even to the ruins of itself—which it cannot contemplate wholly unmoved. I have seen, and deplored, and reminded you of your errors, while I felt (and you know it) my own. I could not be severe—I was too sincerely your friend, and your bosom softened even under reproof.—We have mutually administered to each others relief in a course of diversified bodily sufferings; in which, whatever seeming advantages were

on my side, we were equally depressed by the hand of the Almighty, and equally dependent on each others friendly offices. The long quivering balance of destiny has at last been inclined, as respects the troubles of the present world, in your favour. It has been yours to emerge from the infirmities of mortality, and cease to need the often idle offices of friendship, soonest.

So far my feelings have governed my pen; and I have traced in characters which poor Mill, alas! shall never read, the language of a heart to whose pulsations, the sympathies of his own can reply no more. For, though the worst of all legalized pursuits, had not only engrossed too large a portion of his life, but in a manner introduced him into it, (for Mill was the offspring of a slave-merchant trading to the Rio Pongas, where he was born) yet he was capable of very steady and very sincere attachments; and a favour never failed to awaken his gratitude. Of these traits he has left in my recollection but too many affecting proofs.

His history is not a long one; for he moved in an humble sphere, and has died in the 36th year of his age; and I will not deny myself the melancholy satisfaction of recollecting and noting its principal passages.

He remained with his mother on the Rio Pongas until 12 years of

age; when his father took him two Atlantic voyages—the first time to one of the British West India Islands—and the last, by way of Charleston, home to Liverpool.—At Charleston he first saw the congealing effects of cold—and in that then crowded mart of human flesh (about 1803) the barbarous usages of the traffic seem to have caused his feelings a shock from which he never could entirely recover. He then for the first time became sensible of the terrible extent of injury and suffering to which the colour of his skin exposed him.

Soon after his arrival in England where his father's relations received him with kindness, and some even with affection, he was removed to a country school twelve miles from Liverpool, on the Earl of Derby's estates. Here, under a single instructor whom he sincerely venerated to the last, he remained, excepting the holiday occasions, to the 21st or 22d year of his age. He received in this retreat, and in his father's counting-house, a good business education.

Having availed myself of Mr. Mill's services to a considerable extent, in the last year of his life, I am prepared to state with new corroboration, a remark to which former observations had often conducted me, that in point of a neat and elegant correctness, the alumni of English seminaries, those

of a very humble character not always excepted, generally bear the palm away from our own.—If such be indeed the fact, would it not be something better than idle speculation for the friends of education, parents and instructors especially, to inquire into the cause of the difference?

Mill, during his residence in England, certainly received much instruction in christianity. But it never was inculcated upon his young mind by the voice of parental affection. It came only along with the irksome and neutralizing associations of functional forms; and was the cold-handed behest of strangers. He seemed to recognize no obligations to any of his relations except his grandmother, for the interest they took in his moral and religious culture, and as little as he profited from the kindness of that relative in this respect, it deserves remark, that he never ceased to feel toward her the liveliest gratitude. It was indeed the noblest and least equivocal of all expressions of friendship; and one which the most depraved nature cannot often help acknowledging.

Mill's father had, at the time of life to which the son had now arrived, amassed a competent fortune in the African trade, and returned to Liverpool, to enjoy it. He here took up his permanent residence, and died about six years ago. His last trading station in

this country, had been the small islands near the mouth of Montserado river, and in front of this town. Young Mill was now recalled from school, and shipped as a sailor on board of a Guinea-man, with directions from his father to work his passage to Montserado, where he was to have his discharge, and would find a situation secured to him in the factory still kept up at the mouth of the river, and which was then supposed to be in a flourishing state.

Besides his letter of introduction, and a few sea-stores, Mill, on leaving England, received from his father four guineas, which he was told was all he had to expect from that quarter; and was instructed to look to his own exertions for his future fortune.

This establishment had undergone such changes, in consequence of the death of some of the proprietors, and a thorough derangement of its affairs, as to afford him no advantages—hardly personal protection. Hays,* the surviving proprietor, returning soon after to

* This man is still living; and occupies a showy mansion not a mile from the outskirts of Liverpool—the purchase of the blood and tears of Africa!—Hays was enterprising and indefatigable. The Island of Perseverance, on which his factory stood is, excepting a few half drowned rocks, wholly of his formation, consisting of earth and stones from the

England. Mill was abandoned to the protection of Philippa, a mulatto woman, whom that man had long kept as his wife, and by whom he left two mustee children, who are still living. This woman who possessed some superior traits of intellectual character, continued to her death, to evince towards Mill a friendship little short of maternal. She died the year before the occupation of the cape by the American colonists; leaving a family of several hundred domestics, who still hold the largest of the small Islands opposite to Monrovia, and, occupy different small hamlets in the neighbourhood. Mr. Mill in the mean time, having acquired a competent knowledge of the coast trade, engaged in business on his own account; which, through the commissions procured for him by his father, he soon extended, and was enabled to render, in a pecuniary view, very profitable. But its illegality subjected him to the most distressing anxiety and vexations, and several times, to an almost total loss of the profits of years.

A pious itinerant of the name of Cates, visiting this part of the coast in 1820, entirely convinced him, as he told me, of the moral iniquity of the trade; and from that time he resolved to abandon it. Since the year succeeding, he is not known to have been con-

cerned as principal in any transaction of that nature; but withdrawing from the traffic with a small family of from 12 to 20 domestics, engaged in agriculture, and an honourable trade in the productions of the country.

In 1821—2, Mr. Mill willingly exerted an extensive influence in behalf of this infant colony. He sold Perseverance island to our agents for an unimportant consideration, and then contributed very essentially to the preservation of the desponding settlers opposed on all sides by the natives of the country, from a most disastrous dispersion. He has since shown an uniform attachment to the interest of the colony—for which he incurred no little odium amongst the head-men of the country—and was admitted for a short time, in the last year, to keep the books of the agency. But his unfortunate habit of intemperance was fatally progressive; and in January last produced the first decided symptoms of the disorder of which he died.

The last service which he was able to offer the colony, was rendered in the month of May, at the grand council of the country authorities, in which the grant of the St. Paul's territory was ob-

tained. He not only acted as interpreter on the occasion, but exerted his utmost influence in behalf of our object; and certainly contributed, something towards the speedy and successful termination of that business. But that was the last active effort of his exhausted frame; and I soon after heard of his lying in a state of deplorable weakness and suffering at one of the small towns on Bushrod Island. He at first declined an invitation to remove to the colony, and accept the proffer of its hospitality and care; but received such relief as could from time to time be furnished him from the settlement.

Three days ago, at his own request, he was brought over, in a state of entire helplessness—being desirous, as he said, to die in the midst of a Christian people, and obtain a Christian burial. He approached his end in the perfect enjoyment of his reason; and with great self-possession. But the horror of dying had taken a deep hold on his faculties, and he breathed his last earnestly deprecating the justice of the Almighty, and invoking the intercessions of his friends.

Monrovia, July 20th, 1825.

EXTRACT

FROM THE NEW YORK STATESMAN.

It certainly is not wisdom, to refuse to do the good within our power, because we cannot satisfy every benevolent desire. Many, however, consider the Colonization Society undeserving aid, because, they think it unable to fulfil all their good wishes for our coloured population. For such a purpose their must be mightier powers. So we believe. Private charity may do much, but it is to the efforts of the States, and to National aid, that we look with hope and with confidence. Our Government is not purer than our means are abundant, and we increase in prosperity, as rapidly as in numbers. Why then despair of the execution of a work which our interest demands, not less than our duty, and which promises not more good to others, than glory to ourselves? Indolence dreams of a lion in the way, while Resolution and Sagacity, may be on the high road to success. The following calculations published some time ago in the New York Statesman, are, we think, worthy of insertion:

"Emigrants usually consist of young people. Let the society aid none but such, and equal numbers of males and females; females between the age of 18 and 28 years, males between 20 and 30 years. As the children of such parents would all be young, most of them under three years, and when under that age their removal would cost but little with their parents, such children need not be estimated. Let the society aid 6000 annually of this class, between 18 and 30 years of

age, and the population at the end of ten years will be, making all allowances, at least 100,000 less than it would have been, had none been removed. This will appear, if we consider how large a portion of the increase will spring from this class. Allowing for deaths, it would be a low estimate to say their numbers would double in the time.* But estimating their increase only at two-thirds their number, and it will amount to 100,000 in ten years. By the last census, the number of free people of colour was 233,393, and the increase from 1810, is a little less than 47,000. At the same rate of increase, the number in 1830, will be some less than 293,000, if none are removed. Call it 293,000, and suppose the 6000 a year to be removed, and deduct the number with their estimated increase, estimated at 100,000, and it leaves 193,000. At the same rate of increase, and the same deduction the next ten years, the number will be 142,000 in 1840: 80,000 in 1850, being less

*Suppose these 6000 to be parents, and that 1500 children are born annually, and that parents and children die annually at the rate of one out of forty: and there will be remaining, at the end of ten years, of the sixty thousand parents and their children, upwards of 121,000. It is therefore too low to call it 100,000, making all allowances.

than the number which would be removed the next ten years; the removing 6000 a year amounting to the same as the removal of 100,000 once in ten years. All, therefore, but the aged, would be removed in less than forty years. But the rate of increase of those who remain after the first ten years, considering the class that is removed, would be less by considerable, the next ten; so that although four years are nearly gone since the first census, if the work were commenced this year, they would all be removed within forty years.

The expense, if it were all met by the Society, and they were removed to Africa, would not exceed 360,000 dollars annually, and would probably be less. But as many might be removed to Hayti, as one-fifth would defray their own expense, the expense would be greatly reduced. I have put the rate of expense the same as Paul Cuffee estimated it, who carried out the first colonists that left our country for Africa. Of 38 whom he carried out, 8 bore their own expenses which is more than one-fifth, and he wrote Mr. Mills that they could be carried out for \$60 each.*

Vessels of 300 tons burthen

*This estimate is too high. The last emigrants were taken out for twenty dollars each, and the price will, by trade, probably be reduced to ten.

might be fitted up so as to transport comfortably 250, and would make with ease two voyages in a year. But we will suppose they make two trips the year and transport only 200 at a time, it would require but 15 vessels to be employed. The yearly expense of these vessels for charter and stores for the 200 passengers, allowing the passage out to be six weeks, will be \$192,000, leaving \$168,000 to meet other expenses. Vessels of 300 tons can be chartered in this port, to make a voyage to Africa and back, all expenses of the crew and their supplies included, for \$3500 to \$4500. Say the cost of vessel is \$4000, the supplies necessary for 200 passengers, estimated at \$2 a week each for six weeks' voyage, \$2400, the cost of one voyage, will be \$6400; two voyages \$12,800; making the expense of transporting the 6000 in 15 vessels \$192,000. But this expense would be much reduced by freight back, or by chartering the vessels only for the outward voyage, and by engaging with the same owner for several voyages. The expense would be much diminished as the colony increased and trade commenced and increased, between this and the colony. Coloured people too could be employed as transporters, and would be able to do it at a rate less than whites, as they have little share in other commerce. When the

colony had become established and inviting, the spirit of emigration among them would be aroused, and they would seek out new places to settle; such as Sierra Leone, the south of Africa, and the east, Madagascar, Hayti, and Columbia for mulattoes. Thousands would go yearly to these various places—thousands would be seen seeking employment to gain the means of emigrating, impelled to it by the powerful motives of liberty and property. It is only necessary for a few of their own colour, in whom they can confide, to return to them from some colony or country, with the report of having found an inviting land of equality and comfortable livelihood; and this spirit of emigration would be aroused, all this would be seen. This is proved by the fact, that when Paul Coffee returned, at least two thousand, in the vicinity of Boston, were desirous to have him carry them out to Sierra Leone; it is confirmed also, by the recent fact, that 100 immediately offered their names to go to Montserado, after Mr. Waring returned in August to Petersburg, Virginia: and corroborated still further by the fact, that the Society, notwithstanding all the disasters of their colony, have found no difficulty in obtaining colonists.

How soon then, and how easy might a degraded people be exalted to the rights of men, a

growing empire be founded in Africa, Africa receive the blessings of civilization and christianity, and be delivered from the horrid barbarities of the slave trade, and our country from an unhappy race, neither bond nor free, who, though among us, are not of us, and instead of being a source of strength to the nation, enfeeble and endanger it. How soon might all this be done, if the nation would but listen to the voice of interest and humanity, and commence the work!"

"Let the same process (says the New-York Society) be adopted with the whole black population, and remove 30,000 yearly, and the whole will be removed within 50 years, allowing the rate of increase to diminish one per cent. every ten years, which it certainly would considering the class that is removed. And the yearly expense, if wholly borne by the society, will not exceed ONE MILLION EIGHT HUNDRED THOUSAND DOLLARS.* But it would be diminished about one-fifth by what the emigrants would furnish themselves, and would be furnished them by owners of slaves who were colonized. That is, it would cost the nation less than one and a half millions to deliver itself from an evil that forebodes to be worse to our nation hereafter than British oppression was before the revolution, and to gain a glory more triumphant than that of our independence, as it would be less selfish in its character."

*300,000 dollars at ten dollars each.

THOUGHTS

FROM S. T. COLERIDGE.

We venture to recommend the following sentences to certain writers who seem terrified by the progress of the Colonization Society.

"We are speaking of the probability of injurious consequences from the communication of truth. This I have denied, if the right means have been adopted, and the necessary conditions adhered to for its *actual* communication. * * * Alas! legitimate reasoning is impossible without severe thinking; and thinking is neither an easy nor an amusing employment. The reader, who would follow a close reasoner to the summit and absolute principle of any one important subject, has chosen a chamois-hunter for his guide. Our guide will take us the shortest way, but he cannot carry us on his shoulders we must strain our own sinews, as he has strained his; and make firm footing on the smooth rock for ourselves, by the blood of toil from our own feet. * * * *

"To whom then do we owe our ameliorated condition? To the successive few in every age, who by the intensity and permanence of their action, have compensated for the limited sphere, within which it is at one time intelligible; and whose good deeds posterity reverence in their results, though the mode in which we repair the

inevitable waste of time, and the style of our additions, too generally furnish a sad proof, how little we understand the principles.

"I appeal to the histories of the Jewish, the Grecian, and the Roman republics, to the records of the Christian Church, to the history of Europe from the treaty of Westphalia, (1648.) What do they contain but accounts of noble structures raised by the wisdom of the few and gradually undermined by the ignorance and profligacy of the many? If therefore the deficiency of good which every where surrounds us, originate in the general unfitness and aversion of men to the process of thought, that is necessary to continuous reasoning, it must surely be absurd to *apprehend a preponderance of evil from works* which cannot act at all except as far as they call the reasoning faculties in full co-operation with them. Still however, there are truths so self evident or so immediately and palpably deduced from those that are, or are acknowledged as such, that they are at once intelligible to all who possess the common advantages of the social state; although by sophistry, by evil habits, by the neglect or false persuasions of an anti christian priesthood, joined in one conspiracy with the violence of tyrannical

governors, the understandings of men became so darkened and their consciences so lethargic that there may arise a necessity for the republication of these truths, and this too with a voice of loud alarm and impassioned warning. Such were the doctrines proclaimed by the first Christians to the Pagan world. Such were the lightnings flashed by Wickliffe, Huss, Luther, Calvin, Zuinglius and Latimer, &c. across the Papal darkness; and such in our own times the agitating truths, with which Thomas Clarkson and his excellent confederates, the Quakers, fought and conquered the legalized banditti * * *

"Truths of this kind, being indispensable to man, are above all expedience, all accidental consequences, for sure as God is holy, and man immortal, there can be no evil so great as the ignorance and disregard of them. It is the very madness of mock prudence to oppose the removal of a poisoned dish, on account of the pleasant sauces, or nutritious viands which would be lost with it. The dish

contains destruction, to that, for which alone we ought to wish the palate to be gratified, or the body to be nourished. The sole condition, therefore imposed on us by the law of conscience in these cases is, that we employ no unworthy and heterogeneous means, to realise the necessary end, and that we entrust the event wholly, to the full and adequate promulgation of the truth, and to those generous affections, which the constitutions of our moral nature, has linked to the full preception of it; yet evil may, nay, it will be occasioned. Weak men may take offence, and wicked men avail themselves of it, though we must not attribute to the promulgation, or to the truth promulgated, all the evil, of which wicked men (predetermined like the wolf in the fable, to create some occasion,) may choose to make it the pretext. But that there ever was, or ever can be, a preponderance of evil, I defy either the historian to instance, or the philosopher to prove."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

We are happy to see that this venerable Board has directed its attention to AFRICA. We have long believed, that no part of the world promises a better reward to missionary exertions, and surely if the most atrocious crimes which can be perpetrated, give to those

injured by them, any claims to redress the Africans may demand in their favour the efforts of the christian world. The following are the resolutions adopted at their last annual meeting by the American board.

That the prudential committee be authorized in case they think proper, to admit the descendants of Africa into the foreign mission school, with a view to their preparation for missionary labours on the coast of Africa.

Resolved, That it be also recommended to the prudential committee to establish a mission in Africa, as soon as they shall find it practicable, and be able to make the requisite preparations.

MR. KING'S RESOLUTION.

At the particular request of a respectable correspondent of the South, we insert Mr. King's Resolution, and it may not be improper to connect it, with sundry Resolutions, relating, some of them to the direct object of the Colonization Society, and others to a more general and difficult design.

Resolution submitted for consideration in the Senate of the U. States, 18th February, 1825, by Mr. King, of New York.

Resolved by the Senate of the United States of America, That, so soon as the portion of the existing funded debt of the United States, for the payment of which the public land of the United States is pledged, shall have been paid off; then, and thenceforth, the whole of the public land of the United States, with the nett proceeds of all future sales thereof, shall constitute and form, a Fund, which is hereby appropriated, and the faith of the United States is pledged, that the said Fund shall be inviolably applied, to aid the emancipation of such Slaves, within any of the United States, and aid the removal of such Slaves, and the removal of such free persons of colour, in

any of the said States, as, by the laws of the States, respectively, may be allowed to be emancipated or removed, to any territory or country without the limits of the United States of America.

—
March 2d, Mr. Tucker of Va. offered the following Resolution:

Resolved, That the Secretary of War be required to ascertain the probable expense of extinguishing the Indian title to a portion of the country lying west of the Rocky Mountains, that may be suitable for colonizing the free people of colour; the best known routes across the said Mountains, and the probable cost of a road and military posts necessary to a safe communication with such Colony; and to report the same to this House at the next session of Congress.

—
Resolution passed by the Legislature of Virginia, 23d December, 1816.

WHEREAS, the General Assembly of Virginia have repeated-

ly sought to obtain an asylum, beyond the limits of the United States, for such persons of colour as had been, or might be emancipated under the laws of this Commonwealth; but have hitherto found all their efforts for the accomplishment of this desirable purpose frustrated, either by the disturbed state of other nations, or domestic causes equally unpropitious to its success;—they now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the government of the United States in abolishing the African slave trade, (a traffic which this Commonwealth both before and since the Revolution, zealously sought to terminate,) to renew this effort, and do, therefore, *Resolve*, That the Executive be requested to correspond with the President of the United States, for the purpose of obtaining a territory upon the coast of Africa, or upon the shore of the North Pacific, or at some other place, not within any of the States, or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this Commonwealth; and that the Senators and Representatives of this State, in the Congress of the United States, be

requested to exert their best efforts to aid the President of the United States in the attainment of the above object: *provided*, that no contract or arrangement respecting such territory, shall be obligatory upon this Commonwealth, until ratified by the Legislature.

—
Resolution passed unanimously by the legislature of Maryland.

“By the House of Delegates, January 26, 1818.

Resolved unanimously, That the Governor be requested to communicate to the President of the United States, and to our Senators and Representatives in Congress, the opinion of this General Assembly, that a wise and provident policy suggests the expediency, on the part of our national government, of procuring, through negotiation, by cession or purchase, a tract of country on the western coast of Africa for the colonization of the free people of colour of the United States.”

—
Resolution passed by the Legislature of Tennessee.

Resolved by the General Assembly of the State of Tennessee, That the Senators in Congress from this State be, and they are hereby instructed, and that the Representatives be, and they are hereby requested, to give to the government of the United States, all

the aid in their power, in devising and carrying into effect, a plan which may have for its object the colonizing, in some distant country, the free people of colour who are within the limits of the United States, or within the limits of any of their territories.

STATE OF NEW JERSEY.

Resolved, by the Council and General Assembly of the State, That the consideration of a system providing for the gradual emancipation of the people of colour, held in servitude in the United States, be recommended to the Legislatures of the several States of the American Union, and to the Congress of the United States.

Resolved, That, in the opinion of this Legislature, a system of foreign colonization, with correspondent measures, might be adopted, that would in due time effect the entire emancipation of the slaves in our country, and furnish an asylum for the free blacks, without any violation of the national compact, or infringement of the rights of individuals; and that such a system should be predicated upon the principle, that the evil of slavery is a national one, and that the People and the States of this Union ought materially to participate in the duties and burdens of removing it.

Resolved, That his Excellency the Governor be requested to forward a copy of these Resolutions

to the Executive of each State in the Union, respectively, with a request that they lay the same before their several Legislatures; and that his Excellency will also forward a like copy to each of our Senators and Representatives in Congress, requesting their co-operation in all national measures having a tendency to effect the same object embraced therein.

Resolution of the Legislature of Connecticut.

“Resolved by this Assembly, that the existence of slavery in the United States of America is a great national evil, and that the people and States ought to participate in the burthen and duties of removing it, by all just and prudent measures which may be adopted, with a due regard to their internal peace and mutual harmony; and that a system of Colonization under the patronage of the National Government, may reasonably be deemed conducive to so desirable an object.”

In January, 1824, the Legislature of Ohio adopted resolutions recommending the gradual but entire emancipation of slaves, and a system of Foreign Colonization; and the passage of a law by the General Government, with the consent of the slave-holding States, providing that all children born of slaves thereafter, be free at the age of twenty-one; and recognizing the evil of slavery as a national one, and the principle that all the States should share in the duties and burdens of removing it.

The Legislatures of Rhode Island and Indiana, have (if we mistake not) adopted similar resolutions.

PROSPECTS IN NEW ENGLAND.

It will encourage all our friends to know that the good people of the Northern States give not only approbation, but funds to our cause. All their religious publications exhibit proof, that the object of our Society has taken a strong hold of their affections, and the exertions of several Agents among them have been very successful. The citizens of New England aid the Colonization Society, as they do many other great enterprizes of charity from RELIGIOUS PRINCIPLE, and for this reason, we may expect their contributions to be increased rather than diminished. We intend by this remark, not to depreciate the motives of our friends elsewhere, though the freedom of New England, from that immense evil which oppresses the South, and which we wish to remedy, affords means for the cultivation of habits of christian exertion which exist probably in the same degree, in no other part of our country. The Rev. Horace Sessions, has collected, from the last account, about 1200 dollars and expresses hope that a sufficient sum may be obtained to fit out a vessel from some northern port, for the colony. From the first parish in Dedham, Massachusetts, (where, if we mistake not, the Rev. Mr. Burgess, whose

early and efficient efforts in conjunction with those of the lamented Mills, will not soon be forgotten, is pastor,) Mr. Sessions has received 303 dollars and thirty cents. "Let, says a northern editor, most truly, every parish in our country be equally liberal and the work of colonization will be speedily accomplished."

At two collections made in Portland, by the Rev. Mr. Niles, on the 9th inst. 167 dollars were obtained for the Society. Several coloured people at the north of good character, wish to emigrate, and we hope their number will be so increased as to justify Mr. Sessions, in putting a vessel in preparation this fall to transport them. The execution of this measure would afford high gratification to the Managers of the Institution. The requisite supplies, it is thought, may be obtained (in great part at least) from the tried and well-known generosity of two or three of the northern cities.

Early in September, the Managers of the Colonization Society, resolved to establish in their colony a school upon the Lancasterian plan, and immediately addressed a letter to a gentleman, who has for some time been desirous of giving his talents and exertions to the African cause.

The answer to this letter was entirely satisfactory, and the institution is expected to go into operation without delay, upon the arrival of this gentleman in Liberia. He is expected to embark in a vessel which will soon sail from Norfolk.

The Rev. Chester Wright of Vermont, one of the earliest and most active friends of the Society, has undertaken to obtain a Library for this school, and has publicly invited the benevolent to give him their assistance. We select from his short address, the following sentences, not only because the ideas they express correspond to our own, but from the hope we indulge, that our southern friends may be excited to do something for the good work they were wishing to promote.

"The importance of such an establishment, as the Society has embarked in, will at once be seen. The benefits of the school, will not be confined to the colony, native scholars will doubtless

share in its privileges; and as it is intended to be made in due time, an academical school, in which a thorough education may be obtained, there is reason to believe it will ultimately become a powerful instrument in the great, and good work, of extending throughout Africa, the blessing of civilization, science and religion." A considerable degree of success, has we learn attended the agency of the Rev. Mr. Tracy in the western part of Massachusetts, and in Vermont. We are glad to perceive, a PRINTING PRESS FOR THE COLONY has not been forgotten by Mr. Sessions, and we hope he may obtain one, though it may be a matter of some difficulty, to find persons to manage it. Sierra Leone might perhaps supply the American colony with a printer, if none could be found among the coloured people of our own country; at any rate the art of printing might be acquired at the British Colony.

African Intellect.—The following interesting anecdote of a negro slave, was related by Chief Justice Esten, of the Bermudas, at a meeting of the Wesleyan Missionary Society, held in London, on the 26th of April, 1825:—"We have a slave of the name Edward Frazer, who is only 25 years of age, and has received no

education but in the house of his master, and yet he has made himself master of the first six books of Euclid, has read the writings of Locke, and most of the standard divines of the church of England; and great as the powers of his mind are, his heart is equally interested, and I do believe him to be a real Christian."

EMIGRATION TO LIBERIA.

We are happy to copy from the Boston Recorder of the 28th October the following articles.

The following extract from a Report read before the Board of Managers of the Clarkson Society of Salem, Mass. Oct. 22, 1825.

"I am disposed to think that the Colony of Liberia presents many powerful inducements to the coloured population of our country, to become members of it. Those who go from the United States, will have no *new language* to acquire, nor will they be obliged to conform to the habits of *foreigners*; but it will be going to reside among men who are natives of this country, and who feel a strong degree of mutual affection and sympathy.

"The advantages of literary, moral, and religious improvement in the Colony, are already very considerable, and will doubtless be constantly increasing, since great pains are taken to select for settlers, the most pious and intelligent men.

"I cannot omit to mention with high approbation the resolutions recently adopted on this subject by the Moral Society of the Coloured People in this town; and I hope they will engage with zeal and resolution in the benevolent enterprise.

"You will here allow me to suggest my conviction, that you can in no method more directly promote the pious designs of your Society, than by uniting your efforts, to some extent, in forwarding the purpose of the Colonization Society. Their agent, Rev. Mr. Sessions, informs me that several of the coloured people in this place, of excellent qualifications, have expressed a desire to join the Colony. Would it not be in accordance with our object, to give such your counsel, and any necessary assistance which it may be convenient to render?

"You will also allow me to suggest the propriety of selecting two or more coloured youth, of promising talents and good character, and sending them to Liberia to be educated. This may be done at a very trifling expense, and the measure would create a deep interest in the coloured people in this vicinity, and probably open the way for many of them to join the colony. Besides, it would benefit the individuals, and render salutary the influence they might exert upon thousands of the degraded men of their own colour. This indeed is indispensable, since they are forbidden to mingle in our higher schools generally, whether male or female, and cannot therefore be otherwise quali-

fied to become teachers in the Colony."

E. CHILD,
Agent Clarkson Soc'y.

The following are the resolutions of the Moral Society. They were fully discussed and understandingly adopted, Oct. 18, 1825.

Resolved, That, in the opinion of this Society, the offers of the American Colonization Society for settlement at Liberia, are worthy of serious consideration, and are calculated to advance the best interests of the coloured people in this country.

Resolved, That if any of the members of this Society, or other persons of colour, are disposed to avail themselves of the advantages thus held out, we will encourage their undertaking, and aid them

in their preparations for so important a measure.

Resolved, That as we need the guidance of God in all our undertakings, so we will give ourselves continually to prayer and the supplication of his blessing upon this noble and pious enterprise of our coloured brethren."

WILLIAM WILLIAMS, *Pres.*

JOSEPH B. MINAH, *Sec'y.*

To the Editors of the Boston Recorder & Telegraph.

GENTLEMEN: It is with peculiar satisfaction I am permitted thus publicly to state, that, on condition types and a printer can be procured, a gentleman of Boston will give to the American Colonization Society a *Printing Press for Liberia*.

H. SESSIONS.

Boston, Oct. 26, 1825.

"If I am right in my views," says a writer in Liverpool, "the direct pecuniary sacrifices we make for the support of slavery, are about £1,200,000 per annum, in BOUNTIES, and £1,800,000 in armies and establishments to keep the slaves in subjection, making £3,000,000."

This is a sum more than equal to the whole regular expenses of the U. States—legislative, executive, judicial, military, naval or miscellaneous, including payments on every account, except in the reduction of the public debt.—*Niles*.

SIR WILLIAM JONES ON THE SLAVE TRADE.

"I pass with haste by the coast of Africa, whence my mind turns with indignation at the abominable traffic in the human species from which a part of our countrymen dare to derive their most inauspicious wealth. Sugar it has been said, would be dear if it were not worked by the blacks in the western islands, as if the most laborious, the most dangerous works were not carried on in

every country, but chiefly in England by free men. But let sugar be as dear as it may, it is better to eat none, to eat honey, if sweetness only be palatable, better to eat aloes or coloquintida, than violate a primary law of nature, impressed on every heart not imbruted by avarice than rob another of those eternal rights, which no laws upon earth can justly take from him."

POETRY.

We are greatly obliged to a Friend, whose poetical genius has been highly appreciated by the publick, for the following lines, and we would hope frequently to be honoured by similar productions, from the same pen.

TO THE FIRST SLAVE SHIP.

"In August, 1620, a Dutch man of war landed twenty negroes for sale, at Jamestown; the *first slaves* ever brought into the Country."—*Beverley's history of Virginia.*

First of that race, which curst the wave,
And from his rifled cabin bore,
Inheritor of woe,—*the slave*

To bless his palm tree's shade no more.

Dire engine!—oe'r the trouble main,
Borne on in unresisted state,
Know'st thou within thy dark domain,
The horrors of thy prison'd freight?
The fetter'd chieftain's burning tear,
The parted lover's, mute despair,
The childless mother's pang severe,
The orphan's agony are there.

Hear'st thou *their* moans whom hope
has fled,

Wild cries, and agonizing starts?

Know'st thou thy humid sails are spread
With ceaseless sighs, from breaking
hearts?

Ah! could'st thou from the scroll of fate

The miseries read of future years,
Stripes, tortures, unrelenting hate,
And death gasps drown'd in ceaseless tears,

Down, down beneath the cleaving main
Thou fain wouldst plunge where
monsters lie,

Rather than ope the gates of pain
For time, and for eternity.

Oh Africk! what has been thy crime?
That thus like Eden's fratricide,

A mark is set upon thy clime,
And every brother shuns thy side.

Yet are thy wrongs, thou long distrest!
Thy burden by the world unweigh'd,

Safe in that *Unforgetful Breast*
Where all the sins of earth are laid.

The sun upon thy forehead frown'd,
But man, more cruel far than he,

Dark fetters on thy spirit bound,
Look to the mansion of the free!

Look to that realm where chains unbind,

Where powerless falls the threatening rod,

And where the patient sufferers find,
A friend,—a father in their God.

L. H. S.

Some delay has been occasioned in sending abroad the last two numbers of this work, by the unavoidable absence of the Editor. We hope it will not again take place. We think it proper to mention, that a few families of respectable free people of colour, may have a passage this month for Liberia, by immediate application to this office, or to John M'Phail, of Norfolk.

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[No. IX.

COLONIZATION SOCIETY.

“ Alexander needed not that the Scythians should have come to teach him his duty in a strange language: He knew from him who teaches the Scythians, and the most barbarous nations, the rules of justice which he ought to follow. The light of truth, which enlightens the world, enlightened him also; and the voice of nature, which speaks neither in Greek, nor Scythian, nor barbarian dialect, spoke to him, as to the rest of the world, in a most clear, and most intelligent language. In vain did the Scythians upbraid him with his conduct; their words struck no deeper than his ears: and God, not speaking home to his heart, or rather God speaking to his heart, whilst he heard only the Scythians, who but provoked his passions and so led him out of himself, he heard not the voice of truth, though loud as thunder, nor saw its light though it pierced him through and through.”—*Malebranche's search after truth.*

A Government like our own, republican in its character, that is, directly or indirectly, depending for its constitution and acts upon

the will of the people, involves more than any other, in the merit or guilt of its laws and operations, the individual minds of the community. In many countries where the power of the rulers is the result of usurpation, maintained by force, whether this power has descended to successive generations by inheritance or not, the great mass of the people, held in fetters by their ignorance of human rights, cannot be regarded as answerable for the evils produced by its exertion. But the nature of our institutions throws upon the people of these United States, a fearful responsibility for the sins of their rulers, and in behalf of the great body of them, can offer for these sins no apology to Heaven. There is in our land, no shield spread, as there is in others, over the heads of private individuals to protect them against those

judgments which the Almighty inflicts for National crimes.

That there were admitted at its adoption, into our Federal Constitution, certain clauses, which, if intended to be permanent in their effects, are exceptionable, whether tried by the law of nature, or of God, will hardly admit of question. But in justice, both to many of those who proposed this Constitution, and of those who received it to be the bond of our union and strength, it should ever be remembered, that the question upon which (their interests being untouched by the indefensible articles,) they were called to judge, was, whether or not, a union with the States, which pronounced these articles indispensable, would produce a preponderating good. The States being all free and independent, no one could in any sense be answerable for any injustice in the legal code of another, nor can we perceive that the law of conscience could, independent of circumstances, impose an obligation upon a State, in which there was no legalized injustice to refuse to unite, for purposes of general utility, with a State in which the existence of such injustice could not be denied.

At the time the constitution of the United States was established, the necessities of our country urgently demanded a new form of Government. Unanimity in its

adoption, was justly considered as a matter of the first importance. Many of those who gave their support to the Constitution, while they saw with regret that it recognized moral wrong in the laws of some of the States, felt that circumstances were imperious, and did it with hope and expectation that this wrong would be rectified, either by the sense of duty, the influence of example, the inducement of interest, or by all combined.

"That the slave trade is contrary to the law of nature," (says the Chief Justice of the United States) "will scarcely be denied. That every man has a natural right to the fruits of his own labour, is generally admitted, and that no other person can rightfully deprive him of those fruits, and appropriate them against his will, seems to be the necessary result of this admission." Now these fundamental truths do not admit of application to the slave trade on the Coast of Africa merely, but to the whole alarming evil, which, throughout a vast portion of our land, grows with our growth, and strengthens with our strength. The inveteracy of this evil cannot change its moral aspect, nor political tendency, nor in the least, diminish the obligation to provide for it a remedy. To eradicate or remove the evil immediately, is impossible; nor can any law of conscience govern necessity.)

But in the same proportion as difficulties have been augmented by the remissness of the States, have the moral obligations of the States to make exertions been increased. If the citizens of the States, in which this evil exists, deny (what we are not disposed to maintain) that Congress has the right, without their consent, to exert any direct influence upon it, we hope they will perceive the fearful responsibility they assume to themselves, a responsibility for exemption from which many conscientious men, no doubt, truly rejoice. An inward sense of justice, will unite with the claims of interest, and urge these citizens, by considerations of infinite force, to commence efforts, which must be great as they are necessary, which cannot be begun too soon, which may, nay, have been delayed too long.

We may, and do admit, that the principal guilt, and the principal duty, on this subject, belong to those States which have tolerated this evil, and even cherished it for years, while it has been committing depredations on the best interests of the community, poisoning the fountains of morality, and opening mines under the citadels of its strength, yet we, by no means, consider Congress as at liberty to remain inactive. The condition of the free people of colour demands their attention. It is solemnly bound, by a regard to

the general welfare, to afford all the facilities in its power, to such States as may desire relief from the debilitating and accumulating disease, and by exhibiting to all, the remedy, and by inviting all to apply it, show a full belief in its necessity. It is bound to do this, not only from regard to those whose prosperity is most concerned in its result, but from regard to those also, who, though at present unaffected by the evil, forget not their own agency in its introduction, and are disposed to share in the work of its removal. Especially, and most authoritatively, is it urged to the adoption of immediate measures on this subject by the sacred claims of benevolence—claims which are presented with other than ordinary circumstances, to excite compassion in favour of a large and multiplying number of human beings, whose importance, as men, and necessities, as immortals, ought not, we trust never will be forgotten by the principal Legislature of our nation.

Will any one believe, that these beings were unthought of, or deemed unworthy of notice, by the noble minds, who so generously devoted themselves to save their country when British power sought its ruin, and daring all opposition in the cause of human rights, became invincible, and with thanksgiving to the Almighty, who drew his sword in

their defence, framed our Constitution, to stand, we trust, forever, the bulwark of our safety, and the monument of their wisdom? such an opinion will be maintained but by few, who are not utterly ignorant of the characters of those men, to whom both America and the world are most deeply indebted, as well as of the sentiments which prevailed among the great actors in those trying times. It need occasion no surprise, that the American convention, fearfully apprehensive, lest the blessing acquired at such vast expense, wrested by suffering and dying patriots from the hands of tyranny, should be rendered worthless, or left to perish by internal discord, and the uncompromising selfishness of the States, should have been cautious on a subject in reference to which they might naturally deem boldness and urgency unnecessary, trusting to the good sense and equity of the few States, to which it was most interesting, to the correct opinions which some of them had publicly expressed, and to borrow the language of the Federalist, to the "prohibitory example" which had already been given by a great part of the union. Indeed the opinions expressed in private by the first men of our country, at this period, forbid the idea that their concessions were the result of indifference, and compel us to attribute them to well-meant concern

for the extinction of popular jealousies, for the security of union and tranquillity, and to the expectation entertained, that what on this subject was not demanded, the States would accomplish. Can we forget that Franklin, and Jay, and Rush, were active members of societies, for the abolition of the system of which we speak? Is it necessary to appeal to the testimony of Patrick Henry, or to the warning words of the venerable Jefferson? Said the first President Adams, in a letter to Granville Sharp, that philanthropist whose exertions for the African race, will be gratefully remembered while that race exists, "you have merited the respect and esteem of all men, among whom liberty and humanity are not disregarded, by your writings. I wish you would take up the whole of this African system, and expose it altogether." In the succeeding year, 1797, Dr. Franklin addresses the same individual in the name of a Society in Pennsylvania, in these words: "From a most grateful sense of the zeal and abilities, with which you have long and successfully defended the claims of the oppressed Africans, the Society have done themselves the honour of enrolling your name in the number of their corresponding members, and they earnestly request the continuance of your labours in the great object of their institution.—For, in

this business, the friends to humanity in every country are of one nation and religion." Yet, though acting under the sanction of such authorities; invoking the aid of the National Government, for an object perfectly legitimate; infringing upon no rights, either of individuals or of States; proposing a measure that may render possible the removal of a people which are as injurious and dangerous to our social interests, as they are ignorant, vicious and unhappy; and their establishment as a nation, on a coast where with their own advancement, may be connected the civilization and religious instruction of unnumbered barbarians; though such are the purposes of the Colonization Society, some would ridicule it for its folly, and others denounce it for its mischief. With some, it would do too little, with others to much. Selfishness, in the view of some, directs all its movements, while others are more confident that the ungovernable spirit of fanaticism presides. But all such are either mistaken, or malicious. This Society promulgates no new and dangerous doctrines, nor does it exhibit a purpose first conceived in the breast of some solitary enthusiast, it only utters inmomentous truths which "the great and enlightened State" of Virginia spoke out more impressively, before our independence, and invites to the execution of a plan,

to which this same State has since repeatedly given its attention, and finally its approbation, with hardly a dissenting voice. What was the language of the House of Burgesses in their petition to the King, April 1, 1772? "The importation of slaves into the colonies from the coast of Africa, hath long been considered as a trade of *great inhumanity*; and its encouragement we have too much reason to fear will endanger the very existence of your majesty's American dominions. When we consider that it *greatly retards the settlement of the colonies, with more white inhabitants*, and may in time have the most destructive influence, we presume to hope that the interest of a few, will be disregarded when put in competition with the security and happiness of such numbers of your Majesty's dutiful and loyal subjects." The general assembly of Virginia, in 1816, after stating in their preamble, that they had repeatedly sought to obtain the same object "Resolved, That the executive be requested to correspond with the President of the United States, for the purpose of obtaining a territory upon the coast of Africa, or at some other place not within any of the States, or territorial Governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be eman-

icipated within this commonwealth, and that the Senators and Representatives of this State, in the Congress of the United States, be requested to exert their best efforts, to aid the President of the United States in the attainment of the above object."

But Virginia has not stood alone. Maryland, Tennessee, New-Jersey, Ohio, and some of the more northern states, have passed resolutions of the same import, and declaring the proposed work to be truly NATIONAL, have announced their wish to share in any sacrifices and expenditures which may be required to effect it. The man then who censures and condemns the Colonization Society, censures and condemns the most wise and conscientious, both of the living and the dead. He sets up his judgment in contravention to that of the greatest patriots, which have appeared in our country, as well as to that of our disinterested and glorious friend who fought for us in his youth, and crossed the ocean to rejoice with us, and to bless us in his age. He does more, he rejects the claims of the law of nature, and denies the obligations imposed by Jesus Christ upon this NATION. But on this subject of such immense interest, so vitally connected with all the richest blessings and highest hopes of our country, there is no time, nor place for mutual recrimination, and the indul-

gence of discordant passions. The evil which calls for the exercise of our mightiest powers, has taken a strong hold upon us; its sad consequences are manifest; its growth is astonishingly rapid; it cannot be easily flung off, or subdued in a day. Let then Congress take the African Colony, under its immediate protection, and make requisite appropriations for its regulation and enlargement. The object is NATIONAL, it demands NATIONAL means. "If a hostile army" (said General Harper) "threatened to invade any portion of these United States, would it not afford a legitimate employment for the army and the fleet? Whether it were New-Orleans or Eastport, that were threatened, would make no difference in the question.—The object would still be national, and the national force would be called forth to meet it. I ask then whether the existence of one or more of the States, is not a national object? And whether an evil threatening that existence is not a national evil? I need not prove it,—to those who reflect at all, it cannot but be self-evident. To the national government, then, let us address ourselves." If Congress has no right to save a State against its will, it is most sacredly bound by every law, to exhibit the means, if such exist, by which such State may secure its own salvation.

There is a law, written upon

the human HEART. It may be obscured, for a time may be hidden, we may argue against it, and deny it in practice, but it was written by the finger of God, the mental eye must anon read its characters, and the soul yield homage to its heavenly worth. It dwelt in the bosom of the wandering Scythian, as well as in the breast of Macedo-

nia's King. Its truth, justice and immutability, are like the attributes of God. In behalf of our Institution, this law presents its claims to all the citizens of the United States; they may, we trust will be cancelled. Let each individual OBEY this law for HIMSELF, and the nation will do its duty.

REVIEW

OF GRAY'S TRAVELS IN WESTERN AFRICA.—Continued.

Such was the state of affairs when Major Gray took command of the expedition, in November, 1817. After making a proper selection of persons disposed to proceed on this adventurous attempt, and obtaining the requisite supplies, he, with his companions, sailed in a Colonial brig from Sierra Leone, to the Gambia. On landing at Bathurst, it was ascertained that more beasts of burden would be indispensable; nor was it until the 3d of March, that an adequate number of mules, horses, and camels were purchased. Many of our readers will probably be gratified with some account of the Colonial establishment of the British Government in the Gambia.

"The town of Bathurst is situate on the south-eastern extremity of the island of Saint Mary's at the mouth of the river Gambia, and lies in 16°. 6'. 3". western longitude, and 13°. 28'. 20". northern latitude. The greatest extent of the island is about four miles from wnw. to

ess. but its general breadth does not exceed a mile and a half, in some places much less. The surface of the island is a low plain, with a slight descent from the north and east sides towards the centre, where, during the season of the rains, it is much inundated. Its north-east shore, on which stands a part of the town, is not more than twelve or fourteen feet above the level of high-water mark. The tides, however, are very irregular, and are much influenced in their rise and fall by the sw. and se. winds.

The settlement, although in its infant state, has made a most rapid progress in improvement. Many fine substantial government buildings have been lately erected, and the British merchants resident there, have vied with each other in the elegant and convenient arrangement of their dwelling-houses and stores, all which are built with stone or brick, and roofed with slate or shingles.

The soil of the island is a red or light coloured sand, with little appearance of clay or mould, but its having furnished the natives of the adjacent country, and the inhabitants of a small town which formerly stood on the island, with rice, previously to our taking possession of

it, I am satisfied it would, by proper management, bring all the productions of the country to perfection; and, no doubt, be rendered as congenial to the culture of some of our garden vegetables as Senegal or Sierra-Leone.

The edges of the creek which intersect the island, and the low grounds about them, are thickly covered with mangroves, which are rapidly decreasing in being turned to advantage for fuel both in the houses and for the burning of lime. The palm tree, the monkey-bread, or baobab, and several other kinds of large tree, are thickly scattered all over the high grounds, and with an abundance of shrubs and ever-greens give the place a cool, refreshing, though wild appearance.

Sarah Creek, so called by the natives, is from twenty-five to forty yards wide, and at ebb tide contains no less than seven feet water in the shallowest places, many places having twelve and upwards, with a bottom of hard sand and clay.

Crooked Creek, which is about the same breadth, has only two feet water at its mouth during the ebb, but its general depth in other places is from three to six feet.

Turnbull Creek is likewise very shallow, having in no place more than five feet water. It is possible that much benefit might result from so shutting up the mouth of the Newt and Crooked Creeks, and the one adjoining the latter, as to prevent the high flood-tides in the rainy seasons from entering them, as it would, if effectually done, reclaim from inundation and its consequent bad effects, a large space in the almost immediate vicinity of the town. But it remains to decide whether the ground about them is lower than high-water mark, in which case it would be impossible to remedy the present evil in any other

way than raising the level of the surface, a work that would be attended with considerable expense and difficulty.

That this infant colony has answered, nay, exceeded the most sanguine expectations of all concerned, is strongly proved by the very great and rapid increase of its population, not only by the considerable augmentation of the number of British merchants, but by an immense influx of the inhabitants of Goree, who not finding employment under the French Government there, and being excluded from the trade of the Gambia, except through the medium of Saint Mary's, or a small factory belonging to the French at Albreda (than which they are not allowed to go higher up the river) are daily emigrating to Bathurst.

The troops, inhabitants, and merchants are abundantly supplied with beef, mutton, poultry, fish, fruit, milk, butter, palm-wine, and all the African vegetables, by the natives of the surrounding towns, who feeling the advantage of such intimacy with the settlement, flock to it in great numbers, and consume a large proportion of the European articles imported into the colony.

Gold, ivory, bees-wax, and hides, are brought thither in considerable quantities by the natives, traders, and the inhabitants of Goree who have settled there, and are annually shipped for England by the British merchants; fine timber of the mahogany kind has been found on the banks of, and islands in the river, and has likewise been sent to the home market, where, I believe, it has met with some encouragement.

The town of Kawour, in the Salum Country, a little distance up the Gambia, contains from 500 to 800 inhabitants. The soil is

represented as good, composed of a mixture of brown mould and light coloured sand. The huts are constructed of cane, reeds and long dry grass, and are very neat and comfortable. The natives are a mixture of Jaloofs and Soosoos, and are a peaceable inoffensive race.

"We lost one of our native soldiers in consequence of a slight cut in the hand which caused mortification; the existence of which, and of cold spasms and rigours, deterred Mr. Doehard from performing amputation."

The fact here mentioned is interesting, inasmuch as it shows the danger of wounds in the African climate. One person has died at the American Colony, from mortification, occasioned by the extraction of a tooth; and the Colonial Agent has been brought near to death by the same operation.

"The country in the immediate vicinity of the river, is very low, and bears the evident marks of inundation during the rains. It is much wooded, some of which is large, and no doubt fitted for general use.

"The hippopotamus and alligator are to be found in great numbers in the river, and are hunted by the natives, who make use of their flesh as food, and consider it a delicacy. The river swarms with a great variety of fish, but the natives are either unacquainted with the proper mode of taking them, or too indolent to take advantage of so valuable a supply, at least to the extent they might."

Soon after leaving this place,

they ascended a range of hills running parallel with the river, covered with long dry grass; the soil composed of a red compact clay, light sand of the same colour, and large masses of red sand-stone. In this region a few human beings were found of a dark copper colour, with little clothing, and represented as subsisting principally on milk and corn, which is obtained in exchange for butter from some neighbouring tribes. Their religion is Mahomedan.

"Like all other pagans, they are very superstitious, and wear a great number of grigres, or charms, round their necks, arms and legs. They are inordinately fond of red cloth, which they make use of in covering those charms. Their weapons are long spears, bows and arrows, and occasionally a long gun. They are good marksmen with all these, and seldom throw away a shot; but this arises more from the difficulty they find in obtaining powder, ball, and small shot, than from any dislike to miss their mark.

"We also visited the town of Yanimaroo. It is beautifully situated at a short distance from the river side, on an elevated spot, thinly sprinkled with large shady trees of the mahogany kind, and interspersed with evergreens and other shrubs, and a great number of that kind of palm from which is extracted the palm wine.

"There are, on the banks of the river a little above Yanimaroo, a great number of the self-consuming tree. We never saw any of them on fire, nor yet smoking, but their appearance would lead a person to suppose they had been burnt.

"On our arrival at Kayaye, we landed our men, animals, and baggage, and encamped on an elevated spot between the river and the town, which are distant from each other about half a quarter of a mile."

The town of Kayaye is insignificant, though the residence of a British merchant. The neighbouring inhabitants are a mixture of Mandingoes and Soosoos, and are a shrewd, active, trading people. Caravans frequently stop here on their way to the settlements on the coast.

"The dress of these people is far from being inelegant or inconvenient: the men wear on the head a white cotton cap, very neatly worked with different coloured silks or worsteds; a close shirt of white cotton, with short sleeves, next the skin, covers the body from the neck to the hips, and is surmounted by a very large one of the same material, with long loose sleeves, not unlike a surplice; this descends below the knees, and is embroidered, in the same way as the cap, about the shoulders and breast. The small-clothes, which are very roomy above, descend about two inches below the knee, where it is only sufficiently large not to be tight. This part of their dress is generally blue. They wear their hair cut close, and make use of none of the grease or rancid butter of which the Joloff men are so lavish. Sandals or slippers protect their feet from the heat of the sand, and from thorns; and complete the catalogue of their wardrobe.

"The huts and yards of these people are extremely clean, and, although small, are comparatively comfortable. The walls of both are, for the most

part, composed of split cane formed into a sort of wicker work resembling hurdles. The roofs of the former are conical, and covered with long dry grass, fastened on with a small line made from the inner bark of the monkey-bread tree. On the whole, their houses have a very neat appearance.

"The amusements of these people are confined to dancing and music, which take place almost every fine evening at a late hour, in the centre of the village, where, when the moon does not afford them light, a large fire is made for that purpose.

"The young of both sexes, dressed in their gayest attire, attend on these occasions; a ring is formed by them and the spectators, and the former dance in regular succession by pairs. The instrument which accompanies this dance is called a ballafo, and affords better music than might be expected from such rude materials. It is played on with two small sticks, by a man who sits cross-legged on the ground, and is accompanied by one or more small drums.

"I also observed here a sort of amusement, or rather inquisitorial exhibition, called by the natives Kongcorong. It was thus: a man, covered from head to foot with small boughs of trees, made his appearance in the afternoon near the town, and gave notice to the young women and girls that he would pay them a visit after sunset. At the appointed time he entered the village, preceded by drums, and repaired to the assembly place, where all were collected to meet him with the music and singing. He commenced by saying that he came to caution the ladies to be very circumspect in their conduct towards the whites, meaning the men of the expedition, and related some circumstances, with which he said he was acquainted,

little to their credit:—but, as it was his first time, he would neither mention names, nor inflict the usual punishment, namely, flogging. He, however, would take advantage of the first opportunity which they would be imprudent enough to afford him.

“All he said was repeated by the girls in a sort of song, accompanied by the music and clapping of hands. Every one who had any thing to fear from his inquisitorial authority, made him a present; and I observed that not one of the girls withheld this proof of their fear of his tongue, or of their own consciousness of guilt. He remained with them until near midnight.”

The king of Katoba, in whose dominions Kayaye is situated, resides about twenty miles distant from that place, and is described as wretchedly poor, and intolerably addicted to intoxication. The soil of the country is composed of an ocre-coloured clay, with small fragments of ferruginous stone. Some eminences are almost entirely of rock, which, according to the natives, contains a large quantity of iron, more malleable than that which they obtain from the English. As the object of the expedition, was to proceed to Sego in the Bambarra country, and thence to Tombuctoo, Bon-ama, a Mahomedan priest, was engaged on account of his influence to accompany it, and it was conducted by Lamina, a Sego guide, who insisted upon the necessity of proceeding through

Woolli, Bondoo, Kasson, and Fool-edoo, this being pronounced by him the only safe course.

The expedition set off from Kayaye on the 25th of April. Nothing important of this day is recorded, except that one of the horses died (though they moved but at the rate of two miles an hour,) and the chief of a village refused to permit them to draw water from his wells. The country around is described as having marks of cultivation. “There were some extensive cotton and indigo plantations, and although no rain falls at that season, they looked green and well. The soil, though sandy, appeared good, and well fitted to produce all tropical grains, vegetables, &c. in perfection.” They proceeded the next day over a “beautifully wooded country,” producing the cotton tree, which resembles the horse chesnut, except that it is covered with large sharp protuberances in the shape of thorns.

“It produces a quantity of silky cotton, in pods of an oval shape, about five inches long and four in circumference; these burst when ripe, and contain each about half an ounce of this cotton. The natives do not make any use of it; they prefer the common cotton, from which they manufacture all their cloths.”

The following account of Cooning, a town a little further up in the interior, is interesting.

"Coonting is a considerable town, partly surrounded with a mud wall, about six feet high. It is in three divisions, each separated from the other by a clear space of about two hundred yards, in which stand some fine large evergreen trees, in whose shade the natives spend the most part of the day, engaged in conversation, playing a game somewhat resembling draughts, at which they are very clever, and sleeping, a very general recreation in that country. Here also is held the assembly of the head men and chiefs, when any matter of importance requires their attention. Each of those divisions is governed by a head man, who is under the control of a chief, subject to the king of Katoba. The town is pleasantly situated in an extensive plain, and bears the marks of cultivation to a considerable distance, surrounded on all sides, except the SW. by gently rising hills covered with wood. The town is plentifully supplied with water of a good quality, from wells nine fathoms deep, at the bottoms of which is a stratum of solid rock.

"Here we decided on waiting the arrival of Mr. Partarrieau with the camels, as the place afforded an abundance of forage and water for the animals; and an opportunity of procuring a small quantity of rice, pistacios, cassada, and small beans, for ourselves. The chief priest of the town paid us a visit, making a present of a fowl and two bottles of milk, or, as they call it, giving us service, that is, a complimentary visit, which we returned in the evening. We found him seated in a large circular mud hut, surrounded by about twenty-five boys, from the age of seven to fourteen, learning to read and write Arabic. The Koran was the only book from which they were taught, and their education was generally considered com-

pleted when they could read and expound any passage in it. The most of the people there are Mahomedans."

Proceeding forward over a "Country beautifully diversified" they passed several small towns, at one of which they found dyeing with indigo carried on to some extent. Over a creek which is "about two hundred and sixty feet wide, four feet deep, with clay and mud bottom, they found a cane bridge supported by two rows of forked stakes, on which are laid cross pieces; these are covered with small pieces of bamboo, which, further strengthened by being interwoven with the smaller branches of the cane, affords a safe, though shaking passage for two or three people on foot." The animals now daily perished, which seems unaccountable, unless as we suspect they were not very mercifully treated.

On the 3d of May they reached Madina, the capital of Woolli, which is thus described.

"Madina is a respectable walled town, containing about two hundred and fifty huts, and from eight hundred to a thousand inhabitants, all Sonikeas; it is the capital of the kingdom of Woolli, and the residence of the king. Outside the walls is a strong stake or palisade fence, about five feet high, which gave to the place the appearance of a large fortified redoubt. The interior of the town was beautifully shaded with large trees of the fig and palm kind, and altogether had a very good outward appearance.

There are three gates to it; two in the north, and one in the east, which are shut every night. The interior of the town does not at all accord with its external appearance, being filled with small round grass, and mud huts jumbled together without any regard to order or regularity, and between which are heaps on heaps of filth of every description. The house of the king is separated from those of his subjects by a mud wall about nine feet high, and stands nearly in the centre of the town; that of his son, and some of the chief men are similarly inclosed, but the walls of the latter are not so high. Two wells situate within the wall at the east end of the town, of tolerably good water, supply the inhabitants with that necessary article in sufficient abundance. The ground, to the extent of half a mile all round the town, was cleared, and bore the marks of cultivation. A few large shady evergreen trees, scattered over this plain, relieves the otherwise fatiguing prospect of such an extent of arid surface. At a short distance to the south, lay a large Bushreen town, called Barra Cunda, which might contain from one thousand to one thousand five hundred inhabitants, and was surrounded by a slight stake fence, interwoven with thorny bushes, which is the only defence the followers of Mahomet in this country adopt. This arises from their not engaging in war, and never meeting with any other attack from an invading army than on their provisions, with which they are in general abundantly supplied, being more industrious and more abstemious than the Pagans; a large proportion of whose corn, rice, &c. goes in the purchase of inebriating liquors. The dress of the latter also is neither so good nor so cleanly as that of the former, which is, almost invariably, white or blue. The Sonikgas are careless about

their dress, or persons, and what with smoking, drinking, and dirt, they are the most filthy set we ever saw.

"We observed, hanging on a stake, outside the walls of the town, a dress composed of the bark of a tree torn into small shreds, and formed so as to cover the whole body of the person wearing it, who is a sort of bugbear, called Mumbo Jumbo, that occasionally visits all the Mandingo towns, for the purpose of keeping the married women in order. I have been told that the husband who has occasion to find fault with one of his wives, for here every man has as many as his circumstances will admit, either puts on this dress himself, or gets one of his friends to do it, and having made known his intended visit to the town, by shrieking and howling in the woods near it, arrives after sunset at the assembly place, where all the inhabitants are obliged to meet him, with music, singing, and dancing, which continues for some hours, and terminates by his seizing the unfortunate woman, and flogging her most unmercifully in the presence of the whole assembly, who only laugh at this horrid performance. We have never had an opportunity of seeing this ourselves, but have heard it from so many, and with such corroborative exactness of description, that we have no doubt of its existence to a much greater extent of blind savage superstition than has been described to us."

Madina is called by major Gray a nest of thieves. The party here were pillaged of many things, and threats were offered by the king to force them to make a more valuable present, than their means would allow. The expedition, owing to the indisposition of some of its number, and to

other difficulties, was compelled to stop a day at a small village, called Kussaye, which was left however on the 9th of May, and on the tenth it passed the ruins of what had a year before been a beautiful town, surrounded by a plain bearing the marks of cultivation, but which had been destroyed by the people of Bondoo in a plundering excursion, and its inhabitants either killed or made slaves, "a fate, major Gray remarks, but too common in this country, where the strongest party always finds an excuse for making war on the weaker, not unfrequently carrying off whole towns of miserable inoffensive beings, without either any previous intimation of their hostile intentions, or indeed any cause given to those wretched objects, of their avaricious encroachments. On all such occasions the only object is money as they call it, and in this they succeed by selling their unfortunate fellow-creatures, and, what is still more unnatural, their compatriots, to slave-dealers."

"A multitude of ideas, bringing with them the conviction of how much Englishmen, and indeed all civilized nations, are favoured by Divine Providence, in enjoying freedom and security against such unwarranted and barbarous practices, rushed on my mind, as we surveyed the silent and awful remains of some human bodies which lay outside the walls of this once respectable and no

doubt happy town, the inhabitants of which were torn by unrelenting savages from that native spot, so dear to all mankind. Even the strongest ties of nature riven asunder, and all this to gratify the brutal desires of some neighbouring tyrant, or to enrich a set of savages, who are daily exposed to a similar fate themselves, at least as long as they can find people ready to purchase their unnatural booty."

The last town in Woolli, is "Sandsanding, small but beautifully situated on an eminence, surrounded by high grounds, through the valleys of which winds a branch of the Gambia, now nearly dry; its banks are covered with cane, acacias, and mimosas, which afforded an agreeable shelter from the intense heat of the sun." A little beyond this place major Gray "discharged corporal Hallop, a native of Woolli, who had been sold as a slave, when very young, and liberated by some of the British cruisers on the coast. He had met his mother at Madina, and now bidding a cordial farewell to his companions, returned to gladden the heart of one, who no doubt looked upon her son, as though risen from the dead."

Major Gray observed at Sabee, a small village in the Bondoo Country, through which runs a small stream, called by the natives Neerico, that on the banks of this stream a "sort of tobacco was

cultivated, which the inhabitants manufacture into snuff. They also cultivate a larger kind, more resembling the American tobacco in size and colour : this bears a white blossom, and when dried is used in smoking." The manner in which rice and corn are produced in this country, is thus described :

"Little trouble is indeed necessary in this country for the purpose of cultivation; the ground is merely cleared of the old corn stalks, and such weeds and young wood as have sprung up during the dry weather; all which are burnt, and the ashes strewed on the surface. Small holes are then made in the ground, distant from each other about a foot or eighteen inches, and two or three grains of corn dropped into each, which is filled by pushing a portion of the earth and the ashes before mentioned into it. In this state it remains, until it arrives at about two feet above the surface, when the ground between is hoed up and cleared of weeds, a process which takes place as often as the growth of the weeds renders it necessary, and which in this country, where vegetation is so rapidly going on during the rains, grow apace."

Major Gray encountered many difficulties as he proceeded on his march for Boolibany, the capital of Bondoo, owing to the indisposition of his companions, the loss of animals, and especially from the incessant efforts of the natives, to deprive him of every thing upon which he depended for a subsistence. Of their importunity, duplicity, and falshood, he thinks it

next to impossible for a stranger to form a conception. We conclude our extracts for the present with an account of Boolibany.

"Boolibany, the capital of Bondoo, stands in an extensive plain at the foot of a range of rocky hills, which are distant from it about a quarter of a mile east: to the west, the dry bed of a considerable torrent winds along the plain, and, in the season of the rains, conducts the water, which descends in a thousand streams from the hills, to the Falune and Senegal.

"Here is the residence of the king, or Almamy, but it is by no means so large a town as we expected to see in the capital of so thickly inhabited a country. The number of souls does not exceed fifteen or eighteen hundred; the greater number are either the relatives, slaves, tradesmen, or followers of Almamy, or those of the royal family.

"The town is surrounded by a strong clay wall, ten feet high and eighteen inches thick; * this is pierced with loop-holes, and is so constructed that, at short intervals, projecting angles are thrown out, which enable the besieged to defend the front of the wall by a flanking fire, and answers all the purposes of defence, where nothing but small arms is made use of.

"The gates, of which there are five and some of the intermediate parts of the wall, are surmounted by small embattled turrets, nine or ten feet square; those are likewise pierced with loop-holes, and give to the place a better fortified appearance than any town we had before seen.

"Within these outer walls, at the west

* It was, when we saw it, in bad repair, not having been rebuilt since it was partly destroyed by the Kartan army in 1817.

end of the town, and surrounded by stronger and higher ones of the same materials and form, are the palaces of Almamy, his son Saada, and his nephew Moosa Yoro Malick, all joining each other, but having no internal communication.

"The mosque, by no means a good one, stands in an open space in the south-west end of the town. It was in very bad repair, being nearly destitute of thatch. It is a large oblong clay building lying east and west, the walls about nine feet high, and the roof, which is composed of rough timber, is supported in the centre by three strong forked stakes, about eighteen feet high. The ends of this roof extend five or six feet over the walls, on which it rests, and is there supported by forked stakes five feet high, forming a sort of piazza. Public prayers are performed in it five times a day, with the greatest apparent devotion.

"The town is divided by streets, or more properly lanes, which are very narrow, dirty and irregular. The outside of the walls too, in consequence of the want of public places of convenience, is nothing but a continued heap of filth, which emits, particularly during the rains, an overpowering and unpleasant effluvia.

"The huts or houses are of different forms: some, entirely composed of clay and rough timber, are square and flat

roofed; others are round, having the walls of the same material as the former, but are covered with a conical roof, formed of poles and thatched with long dry grass; the third and last are entirely composed of wood and dry grass, in the form of a half square. The doors of all are inconveniently low, particularly the latter, which is rendered the more unpleasant by its serving, at the same time, as door, window, and chimney.

"Those of Almamy, his son, nephew and some of the princes, display the same variety of form, and, with the exception of being larger, are equally inconvenient. The interior of each of these palaces may contain about an English acre, divided, by low clay walls, into several small courts, in some of which are the chambers of their wives and concubines, and in others the magazines of arms, ammunition, merchandize, and corn. The exterior walls are about thirteen feet high, and are lined, nearly all round inside, with a range of square clay hovels, serving as cooking places, stables, slave rooms, and other stores, all which have flat roofs, where, in case of attack, a number of armed men, the best marksmen, are placed, and being there defended by that part of the outside walls which rises above the roofs, in form of parapets, they can do much against an attacking enemy."

(To be Continued.)

From the Boston Recorder.

FROM A CORRESPONDENT IN VIRGINIA.

MESSRS. EDITORS,—You will confer a favour on some of your subscribers, by giving a place in the Recorder and Telegraph to the following resolution of the General Assembly of the Presbyterian Church, adopted in 1818,

on the subject of Slavery and the Colonization Society.

"The General Assembly of the Presbyterian Church, convened in Philadelphia, June, 1818, having taken into consideration the subject of SLAVERY, think proper

to make known their sentiments upon it to the churches and people under their care.

We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbour as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin, that "all things whatsoever ye would that men should do to you, do ye even so to them." Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings, in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice or humanity. Such are some of the consequences of slavery—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is al-

ways exposed often take place in fact, and in their very worst degree and form; and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their *brethren* of mankind, (for "God hath made of one blood all nations of men to dwell on all the face of the earth;") it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest and unwearied endeavours, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world.

We rejoice that the church to

which we belong, commenced, as early as any other in this country, the good work of endeavouring to put an end to slavery, and that in the same work, many of its members have ever since been, and now are, among the most active, vigorous, and efficient laborers. We do, indeed, tenderly sympathize with those portions of our church and our country, where the evil of slavery has been entailed upon them; where a *great, and the most virtuous part of the community* abhor slavery, and wish its extermination, as sincerely as any others; but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent, alike, with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time, we earnestly exhort them to continue, and if possible, to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern, than a regard to the public welfare *truly and indispensably* demands.

As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipa-

ting them in such a manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter, by no other consideration than an honest and impartial regard to the happiness of the injured party; uninfluenced by the expense or inconvenience which such a regard may involve.—We therefore warn all who belong to our denomination of Christians, against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish the evil.

And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves, whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavours, to bring them into a state of freedom, as soon as a door for it can be safely opened.

Having thus expressed our views of slavery, and of the duty indispensably incumbent on all Christians to labor for its complete extinction, we proceed to recommend (and we do it with all the earnestness and solemnity which this momentous subject demands) a particular attention to the following points:

1. We recommend to all our people to patronize and encourage the Society lately formed, for colonizing in Africa, the land of their ancestors, the people of colour in our country. We hope that much good may result from the plans and efforts of this Society. And while we exceedingly rejoice to have witnessed its origin and organization among the *holders of slaves*, as giving an unequivocal pledge of their desire to deliver themselves, and their country, from the calamity of slavery; we hope that those portions of the American Union, whose inhabitants are, by a gracious Providence, more favourably circumstanced, will cordially, and liberally, and earnestly co-operate with their brethren, in bringing about the great end contemplated.

2. We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves, in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the Gospel, when they have opportunity; by favouring the instruction of them in Sabbath Schools, wherever those Schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that as it is incumbent on all Christians

to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

3. We enjoin it on all Church Sessions and Presbyteries, under the care of this Assembly, to discountenance, and, as far as possible, to prevent all cruelty of whatever kind, in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden to slaves to attend upon its institutions. The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the Church.—And if it shall ever happen that a Christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will and inclination, it ought immediately to claim the

particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent,

and make all the reparation in his power to the injured party.

Passed by the *unanimous* vote of the General Assembly of the Presbyterian Church in the United States, and signed by their order, by J. J. JANEWAY, *Moderator.*"
Philadelphia, June 2, 1818.

AFRICAN SCHOOL.

The Board of Directors of the African School at Parsippany, N. Jersey, have made a report to the Synods of New-York and New-Jersey, recommending an important change in the plan of that Institution. They state, that efforts to obtain funds for the school in its present state, have been vain; that the insensibility to the worth of virtuous and enlightened character, among the people of colour, renders it necessary that education, to be of high benefit, should be commenced early in life, and that the exigency of the times demands an Institution more enlarged and better endowed, to prepare coloured men for civil offices in Liberia and Hayti, and to fit them to instruct others in science and religion:

"The board take the liberty of urging the following, among many considerations, that bear, as they conceive, with peculiar force upon the Synods of New York and New-Jersey, in view of the proposed improvement of the plan for the education of our African population.

"The States in which the Synods are located have done much in legislation to emancipate their slaves. A few years will consummate the hope of philanthropy as to one grand step in her progress, and leave not a soul in bondage within our borders. But this will be only a preliminary step; for, while the reproach of the name is taken away, the debasing and corrupting influence of slavery will remain to degrade this long afflicted people. Indeed, from the results of the manumission system, we are almost led to believe that to extend mere freedom to the slave, is like the tender mercies of the wicked. You set him loose upon society to act for himself, with no qualifications but a freedom paper; when to all the practical purposes of useful life he needs a guardianship more than infancy; and if his ignorance does not perpetuate his degeneracy, the deep rooted prejudice of the whites, that separates him from all communion in social and civil intercourse, will fix him in hopeless despondency. And shall we then, after our civil rulers have yielded to the desires of humanity and broken off the shackles from the body—shall we without another struggle leave the benighted soul in darkness and the shadow of death?

"Experience has demonstrated that

no system of amelioration for them can possess any energy unless it be exclusive. They are emphatically a separate people! They must be trained and educated by themselves; and it is the dictate of the soundest wisdom to deal with them as they are. Let them so understand us—that we are instructing them not for our society—not to form our magistrates or legislators; but preparing them to go home.”

“The Committee to whom the consideration of this report was referred, introduced the following resolution, which was passed unanimously:

“*Resolved*, That the African School be continued—and that the Board of Directors be instructed to digest a more extensive plan of operations for the school, and report thereon at the next stated meeting—And that in doing this they be at liberty to correspond with the Board of Managers of the New-Jersey Colonization Society, or such individuals as may feel interested in the welfare of the Africans, as to the Board may seem expedient.”

In consequence of this Report, the Synod of New-York passed several similar Resolutions, of which we insert the following:

“*Resolved*, That the Board of Directors, to be appointed by the Synods, be authorized to open a correspondence with such individuals and bodies of men, and to adopt such other measures as to them may be thought expedient, with a view to the more extended and efficient instruction of the African race; and that in this enterprize, they have the hearty approbation of this Synod.”

“The Directors chosen on the part of the Synod of New-York are,

REV. ROBERT M'CARTER,
ELIHU W. BALDWIN,
LORING D. DEWEY,
MR. THOMAS MASTERS,
DR. THOMAS WEEB,
MR. JOHN R. MURRAY,”

This school is one of those objects, which we think has an urgent claim for aid upon all the charitable and Religious. The resurrection of a race long morally and intellectually dead to the light of knowledge, hope and virtue, is not a matter to be despised by a generous soul. From the darkest shades of its present existence, a voice is heard, the tone of which is thrilling to every feeling heart. “Watchman, what of the night?” and is there none of those who have themselves been cheered by the day spring from on high, to answer—“The morning cometh.” Affluence may make itself richer by its donations to such a purpose, laying up durable wealth, in the kingdom of Heaven, and securing an interest, which will accumulate in funds not to be corroded, and never to perish. We have reason to hope, that the bequest made by Gen. Kuscusko for the redemption and education of African Slaves, may be in some way applied for the enlargement and support of this school, and perhaps the name of this noble friend to a people whose friends have been few, shall be associated with an institution for their benefit, durable as the liberties or mountains of our country, and bright as the discoveries of Bacon.

EXTRACT FROM NILES' REGISTER.

“And what are state rights—and what is it that can define them, unless through the force of public opinion? The local authorities of the six eastern states contended, in 1813-14, that the rightful command of the local military force was vested in such local authorities, though the U. States was at war, and a part of the territory of one of those states was in actual possession of the enemy. The great and enlightened state of Virginia, which cannot be suspected of a disposition to enlarge the powers of the general government, has several times, and especially in 1816, solemnly passed certain resolutions, urging it upon the government of the union to provide a place for the colonization of the free people of colour and such others as might thereafter be emancipated—and the idea of providing such a place, naturally and inevitably, involves the idea of a right to establish, defend and protect it, with the public money and the public force—and yet we see that in Georgia, and perhaps in some other states, the simple *opinions* of two individuals, Mr. King of New-York, late of the senate, and Mr. Tucker, of Virginia, late of the house of representatives, have been regarded as being so much like treason against the rights of the state, as to merit an appeal to the sword in support of those rights—notwithstanding the slaveholding states of Maryland and Tennessee, and, I believe, some others, have approved the proceedings of Virginia, and passed similar resolutions, in respect to a colonization of the free people of colour—a species of population which “the general welfare,” as well as the charitable hope of benefitting a degraded class of our fellow men, induces us to provide for the removal of. State rights, in the opinion of the eastern members of congress who opposed the tariff, were jeopardized, or, at least, the provisions of the constitution strained, in levying duties for the protection of labor and property vested in the business of manufacturing—but the like protection of labor and property vested in commerce or the fisheries, was in perfect harmony with the rights of the states and the provisions of the constitution! And so we go on—and it is very manifest, that if the pretensions of *all* who support state rights were admitted, the general government would be dissolved, from not possessing sufficient power for its own preservation, and the states would necessarily proceed to quarrelling and fighting with one another.

The matters stated above are referred to only by way of example. A number of other like cases might be mentioned, but it is un-

necessary. They are mainly noticed to shew the force of what is said at the beginning of this article—to wit, that the contentions of adverse politicians and the consequent delusions of the public mind, are, at least, equally dangerous to the rights of the states as the acts of the congress of the United States, made up of the representatives of the people and immediately responsible to the judgment of their fellow citizens, freely expressed at the polls. “It is better,” said Paine, “to go

to the place of voting than the field of battle.” Happy, indeed, is it for this nation, that public opinion is more powerful for the correction of error than ever was the bayonet—and that the system of our government, is such that great abuses cannot exist for any considerable period of time. A political revolution and entire change in the policy of the administration, may be brought about at pleasure, by the magic power of the ballot, and without violence.”

THOUGHTS.

Bonus animus nunquam erranti
Obsequium adcommodat.—*Juvenal.*

If the laws of that Society in which we live, sanction any thing, which in its origin and perpetuity is condemned both by the laws of conscience and of God, but which admits only of a gradual removal, except by the production of a greater evil, still its necessary temporary existence, ought to possess no offensive attributes which are unnecessary, and if, through the error of this Society, it has been left to individuals to decide concerning most of the particulars of its existence, no one, without criminality, can take advantage of this licence to violate the mandates of humanity and religion. Even if the Society can be exculpated from blame, for having given to its

individual members, a trust so important as the regulation of these particulars, no one can regard himself on this account, as without law, but under the solemn obligations of christian duty. For his conduct in this matter, as for his personal character, and private and domestic habits, he is to be tried before the court of Heaven. He will not there find, for any injustice towards those in his power, for inattention to their moral wants, or for the voluntary dissolution of their kindred ties, the permission of his country, or the influence of example, a sufficient apology. It may possibly perhaps be *right* for Society, to allow of an action, which for many members of this Society it may be extremely *wrong*

to perform. But no human being can ever be justified in doing to others, as he would *not* that others should do to him.

Quis enim virtutem amplectitur ipsam
Premia si tollas.—*Idem*.

That the best minds entertain a love to virtue independent of its rewards, we question as little, as that they are animated, and advance more rapidly in its path, by their stimulating power.

The divine injunctions are addressed to our interest as well as duty, and it cannot surely be unlawful to admit the influence of motives which God has thought proper to exhibit; nor ought he who would reform mankind, ever to forget that by the cultivation of mere worldly virtues, we are preparing the soil for better fruits, and that it is rather in the enlightened and disciplined nature, than in the dark and rude, that the

seeds of christian knowledge may be expected to germinate, and produce an abundant harvest. But to look for the virtues of the world, such as industry, frugality, patriotism, and the love of honourable character, where there exists no hope of their rewards, is as vain and preposterous, as to expect a crop where we have not sown, or to search for a flower-garden amid eternal snows. The immortal Amaranth may, indeed, spring up at any season, in any soil and under any sky, but its beauty is seldom seen, except where care has mellowed the ground and the sun shot his enlivening rays. To speak plainly, to expect virtues either moral or religious from minds bound in servitude, is irrational, and he who feels concern for the improvement of our nature, cannot be the enemy of Freedom.

COLONIZATION SOCIETY OF NEW-JERSEY.

The proceedings of this Society, at its annual meeting in July, as detailed in a pamphlet, published soon after that time, prove that its distinguished members have applied themselves to the cause of our Institution, with comprehensive views, and the best feelings. Robert F. Stockton, Esq. the president of the Society, opened the meeting by

a short, but appropriate address, in which he spoke with great feeling of the decease of two individuals, Gen. Harper and Mr. Caldwell, eminent for their exertions in the African cause, and the influence of whose example will, we trust, be as imperishable as their honours. The speeches delivered on this occasion, abound in just sentiments, expressed in select,

and sometimes, powerful language. We give the following extract from the Report of the Society :

"Divine Providence has evidently smiled on the exertions of the parent Society. At its first formation, its warmest friends and promoters did not anticipate the results that have already appeared. In their cool and deliberate calculations on the probability of success, they came to the conclusion that it would probably be a great number of years before any thing very efficient would be done; but believing that their plans were good and their object noble, they pressed forward, and now they see a flourishing Colony on the African coast, planted by their instrumentality, and have the unspeakable satisfaction of being able to announce that God has met the Colonists on those distant shores with his blessing—has poured on them his Holy Spirit—and that many of them are hopefully the servants and followers of the Almighty Redeemer. Let the glory be ascribed to Him who has the hearts of all men in his hands and can turn them as he pleases. Rays of celestial light, emanating thence, will, we hope, eventually spread over the gloomy soil of Africa, and make the wilderness blossom like the rose.

"A correct knowledge of *facts* relative to the plan and prospects of Colonization Societies, is in the opinion of the Managers, all that is necessary to recommend the whole subject to the patronage of the wise and good, in every section of our country."

The extracts which we shall be permitted to give from the speeches at this meeting, must be fewer and shorter than from their merit, we should desire. After speaking of the great evils which result from our coloured popula-

tion, Lucius Q. C. Elmer, esq. expresses the following sentiments :

"It is indeed, the great excellence of the Colonization Society, that its influence, connected with more powerful agencies, will carry through a magnificent project, acknowledged by all to be in the highest degree commendable; and that if obliged to rely upon its own energies; resolution and activity will enable it to accomplish much good. If it cannot succeed in freeing this country from the living pestilence of a numerous black population, still it may reduce their relative proportion, and improve the character and condition of those that remain. It may open to the rising generation of free blacks, a distant prospect of acquiring reputation, and rank, and character, and it may stimulate them to exertions to redeem themselves."

Peter D. Vroom, esq. of Somerville, observed, "we are bound to aid this cause, as men, as citizens, and as christians :—

"We are bound as citizens—

"All men are by nature free and equal. This axiom which nature has inscribed on our hearts, is written as with a sunbeam on the great Charter of our National Rights. That which we profess it becomes us to practice. In this respect, our duty, though arduous and delicate, cannot be mistaken. We are required to devise some means whereby the political evil which we have inherited may be corrected; and a foul—unseemly stain washed from our national escutcheon. Duty to the coloured population of our country calls loudly for it. Duty to ourselves demand it.—We may now deliberate in safety, and act upon the conclusions of sober judgment. The time may come, when the hour of deliberation will be past.

"We are bound as Christians—

"It is our duty to extend the Christian religion to every nation and people. The command has gone forth—who shall arrest it? As a mean to the performance of this duty, knowledge must be imparted. We must educate—we must civilize. All this is incompatible with slavery. Ignorance is its natural aliment, and superstition follows in its train. Dispel these, and liberty will soon be seen scattering around her thousand blessings. The religion of HIM who came to "proclaim liberty to the captive," will become their religion. If this cannot be done with safety under existing circumstances, it is a conclusive argument in favour of our plan; or, of some other, that will permit us to discharge the obligations that are upon us, which will permit us to give to them the unspeakable comforts of the Gospel of peace, of that spiritual liberty that will make them free indeed."

Dr. Augustus Taylor, in answer to the objection, that the plan of the Society is impracticable, said

"Let such recollect, that similar opinions, were expressed respecting the views of that mariner

—"Who first unfurl'd
An Eastern banner o'er the Western world;"

let them recollect, that similar opinions were expressed, respecting the result of our revolutionary struggle: and also respecting the feasibility of propelling a vessel by the agency of steam, and of supplying by artificial means the absence of natural facilities for inland navigation. It would be endless, however, to enumerate the various instances, in which the opponents of new and magnificent enterprises have proved false prophets. To those who allege, that the scheme of gradually eradicating the evil of slavery,

by colonizing the free blacks on the Coast of Africa, as an utopian conception;—we answer: Let the experiment be made. As no more plausible plan has hitherto been suggested, let not this one be condemned before it has been fairly tried. Colonies we know, have already been found in Africa, by the British, French, Portuguese, and Danish governments. And why may not similar colonies be established, under the auspices of the Society, whose cause I now advocate—especially as the Government of the United States has manifested a disposition to co-operate in the measure?"

James S. Green, esq. remarked,

"There is nothing in the condition of slavery more congenial with the feelings of the South than with the feelings of the North. Philanthropy and benevolence flourish with as much vigour with them as with us, their hearts are as warm as ours—they feel for the distresses of others with as much acuteness as we do—their ears are as open to the calls of charity as ours—they as deeply regret as we do the existence of slavery—and oh! how their hearts would thrill with delight, if the mighty incubus could be removed without injury or destruction to every thing around them—for it "has grown with their growth, and strengthened with their strength." It is an excrescence on their body politic, which weakens and exhausts, but its sudden excision might be sudden death. Will they not then embrace our plan as a partial and gradual remedy for this disease? By means of our Colony they may remove their slaves and restore them to freedom—and at the same time no way jeopardize the safety of themselves or their property. The number of their slaves will be diminished—but that diminution will be

the free will offering of the owners—it will not result from any legislative interference—but will be the indulgence of private benevolent feeling—it will not be the act of a stranger but their own act—and thus be stript of all that is offensive to the freeman.

“We again repeat—that our operations are confined to the *free black* population, and that there is no ground for fear on the part of our Southern friends. We hold their slaves as we hold their other property, sacred.” Let not then this slander be repeated. May this and every other objection vanish before the force and light of truth and experience. May the period be not far distant, when we shall witness the people of this country uniting in this plan—meeting on this as on one common theatre, where shall be exhibited the noblest of actions and the kindest of feelings.”

Our last extract touching the disposition which must be produced among the free coloured people by the success of the African Colony, is from the speech of Samuel J. Bayard, esq. of Princeton :

“Let a few able coloured men be educated under the auspices of our institution—let them enjoy the means of visiting the Colony—let them by their talents and virtues acquire the confidence of their brethren; and then, I believe, your only difficulty would be, to accommodate the numbers, who would swarm to our infant establishment. But these men must be men of talents, and zeal, and virtue. They must not only be able to speak to their countrymen, as

to the honesty of your offers; as to the nature of the climate and country to which they are to go; but they must address them in a higher tone—they must set before their eyes in all its ignominious reality, their condition here—the debasement in which they are to leave their posterity; they must arouse a noble pride, of their being the means of spreading the blessings of civilization and Christianity—of founding a great and enlightened nation—a nation of freemen—of handing down to remote ages and mighty empires, the light of free principles and the happiness of social government—of extirpating that traffic in their colour and blood, which still deform the Coast of Africa, and reproaches the philanthropy of the nineteenth century. Let these things be done, and then I have not the least doubt you will see kindled a generous spirit of enterprise, and you will perceive the African bearing every hardship to escape the debasement of his present condition. Like a flash from Heaven an indignant shame and proud determination of change for the better, will take possession of his mind. Then I have not the least doubt we will see an unanimous and pervading spirit of emigration possess the whole race; a spirit like that which in earlier ages moved whole nations to abandon their country for more inviting homes, and led men across deserts and seas in search of security and empire. This is not visionary speculation. I found my opinions on the nature of man; his principles of action which are always the same. We read of such things in history, and may they not again occur?”

AFRICA.

London, October 8.

We have received accounts of a recent discovery in Central Africa, which will soon be laid before the public in a greater detail; but of which the following outline is sufficiently curious: Major Clapperton and Captain Denham, in the course of their late expedition in that quarter of the world, arrived in the territory, and subsequently resided for some weeks, in the capital of a nation, whose manners and history seem likely to occupy, to no trivial extent, the attention of the public of this country—we might safely say, of the whole civilized world. They found a nation jet black in colour, but not, in our sense of the term, *Negroes*, having long hair, and fine high features. This people was found to be in a state of very high civilization; and, above all, the British travellers witnessed a review of seven thousand cavalry, divided into regiments, and all clothed in complete armour. Six thousand wore the perfect hauberk mail of the early Norman Knights; most strange, by far, of all, one thousand appeared in perfect Roman armour. The conjectures to which this has given rise are various. We confess,

for ourselves, that, looking to the polished and voluptuous manners ascribed to those people, the elegance of their houses, &c. &c.; in a word, the total difference between them and any other race, as yet discovered in the interior of “Africa, the mother of monsters,” our own opinion, is, strongly, that here we have a fragment of the old Numidian population; a specimen of the tribes who, after long contending and long co-operating with imperial Rome, were at last forced to seek safety in the central desert, upon the dissolution of the empire. In these squadrons, Messrs. Clapperton and Denham probably beheld the liveliest image that has ever been witnessed by modern eyes, of the legions of Jugurtha—may we not say of Hannibal? The armour, we understand, is fabricated in the most perfect style of the art; and the Roman suits might be mistaken for so many Herculaneum or Pompeian discoveries, if it were possible for us to imagine the existence of genuine antiques, possessing all the glossy finish of yesterday’s workmanship. One of these travellers has already set off on his return to this sable court.

GENERAL LA FAYETTE'S OPINION.

From an interesting series of papers published by George W. P. Custis, Esq. entitled "Conversations of La Fayette," we some time ago, gave to the public a detailed account of the humane operations of this eminent man, for the benefit of certain slaves, formerly owned by him, in the province of Cayenne. We are now happy to extract from the last number of these papers, the observations of this true and venerable friend to our nation, on a subject, which, if the most delicate, is also the most momentous which can possibly be presented to the attention of the American people.

Truth, when clearly seen by the eye of candour, must, we believe, ever prove omnipotent over reason, and we hope that the hearts of our statesmen are not so hostile to their judgments, as to render a correct faith fruitless of good works. Reflection cannot, at least, do injury. The thoughts which come forth from a bosom, the kindness of which, towards our whole country has not, is not, and will not ever be doubted, merit consideration. He who bled for us in the days of our peril, and when about to sink forever in glorious retirement from the world, crossed the ocean to look with paternal feelings upon the beauty and strength of our institutions,

and upon the wonders of our progress, and to bestow on us his blessing, would not surely, at the moment of his departure, give us advice which a wise man, without examination, will pronounce it madness to follow. His words are these:—

"I have been so long the friend of emancipation, particularly as regards these otherwise most happy states, that I behold with the sincerest pleasure the commencement of an institution, whose progress and termination will, I trust, be attended by the most successful results. I shall probably not live to witness the vast changes in the condition of man, which are about to take place in the world; but the era is already commenced, its progress is apparent, its end is certain. France will, ere long, give freedom to her few colonies. In England, the Parliament leaders, urged by the people, will urge the government to some acts preparatory to the emancipation of her slave holding colonies. Already she is looking with much anxiety towards her, East India possessions for supplies of sugar, raised by free labour. England is, in fact, rich enough to buy up her slaves property and the current of public opinion, sets so decidedly against slavery, in all its forms, that if the people and government unite, it must soon cease to exist in the English possessions. South America is crushing the evil, at her first entrance upon political regeneration: she will reap rich harvests of political and individual prosperity and aggrandizement, by this wholesale measure. Where then, my dear sir, will be the last foot-hold of slavery, in the world? Is it destined to

be the opprobrium of this fine country? Again; you will in time, have an accession of at least three free states in this Union—Maryland, Virginia and Kentucky.

"In these three commonwealths there is nothing grown, which may not be produced by *free labour*; neither is the climate inimical to the white man, but the reverse.

"In the course of the next half century, the changes which I have foretold, will probably come to pass; and if they should, what, my dear sir, will be the condition of our friends in the extreme south and south-west of the United States? As slavery declines in the other states, its migration will tend directly to those regions, as its last place of refuge—May we not hope that this will be deemed a matter of serious consideration, worthy of the labours of philosophers, and philanthropists, and of all who feel an interest in the safety and well being of a large portion of the American family?

"The views and labours of the society are directed to the removal of free persons of colour only; but there will be no want of emigrants should that great object be successfully accomplished, as in the munificent instance of Mr. Minge, of Virginia, who for an individual, has done an act worthy of a community, and is entitled to the most unqualified and enthusiastic praise. No doubt many proprietors will follow this generous and noble example, perhaps not on so large a scale, but a little from many, soon becomes a great deal. Again, as few proprietors could afford to part with so valuable a portion of their property without some equivalent, they might be disposed to enable this property to *pay for itself*, on some plan, like one I have seen proposed."

BRITISH WEST INDIES.

We perceive that Mr. Brougham has announced his intention of moving in the next Parliament for the adoption of measures, which shall take from the West India Colonists, the power of indefinitely postponing any plan for the gradual abolition of slavery. He thinks the Colonists are on this subject, no longer to be trusted, and is resolved to act according to this opinion.

At a meeting of the Loudoun County Auxiliary Colonization Society, on the 12th ult. Mr. MONROE, late President of the United States, was elected President of the Society. It was at the same meeting resolved, that the Society will unite with the Petersburg Society, and other Auxiliary Societies, in Virginia, for the purposes of chartering a vessel, to carry to Liberia, emigrants from Virginia.

Africa.—A sanguinary war is now carrying on among the tribes of nations in the neighborhood of the Deong river. They have had several severe battles, and many prisoners have been made to supply the *christian* traders on the coast with human flesh, to be added to the mass of exterminating matter already in the West Indies.

Major Denham mentions, that the tribes of Africans who inhabit

the country called Bornott, in the interior of Africa, amount to about 2,000,000, and punish theft by burying the felons up to their necks in the earth, which is the most dreadful punishment that can be inflicted, as they are almost devoured alive by the flies.

TO THE FRIENDS OF THE SOCIETY.

We are compelled, by the large demands which are now made upon our Treasury, urgently to solicit in our behalf the exertions of our friends. It has been deemed expedient to despatch a vessel with emigrants from Boston, as well as one from Norfolk, and the expense to be incurred for their supplies, for the Lancasterian School to be established in the Colony, and for a large quantity of lumber, which should be immediately shipped for the settlement, is not to be promptly defrayed without much zeal and activity, among the friends of our Institution. We depend with great confidence upon their efforts, and shall exert every power to

make the most faithful and judicious application of their charities.

May we be permitted earnestly to request Auxiliary Institutions to transmit their funds without delay to Richard Smith, Esq. of this city, Treasurer of our Society.

An anonymous correspondent in Bristol, Rhode Island, complains of our inattention and inaccuracy in the acknowledgement of funds collected in that place by the Rev. Mr. Sessions. We will only say, that not having received from our Agent a full list of the donations from Bristol, we could not give them. We feel no disposition however to doubt the liberality of the good people of that region, and will do our best to publish their contributions as we have notice of them, with *typographical correctness*.

POSTSCRIPT.

We have just space and time, to say to our friends that it has been announced in the Boston Recorder, that a vessel with sixty emigrants presenting testimonials of good moral character, will leave that place for Liberia on the 20th of December, "among them," says Mr. Sessions,

"You will see the aged Fantee and Haonsian saying, I go to encourage the young—they can never be elevated here—I have tried it 60 years—it is in vain—Could I by my example in-

duce them to embark, and I die the next day, I should be satisfied. There is also the Congoese, the Gulan and Angolan, the Accran and Ashantee, all with their faces to the east.

But there is one case of great interest still.—Her name is A-cush-u-no-no; in Africa she would be styled a young Fantee Princess—brought here to be educated, but most cruelly treated by man, and yet, there is good reason to believe, made an heir of heaven by God. Her pathetic story of woe I reserve for another time, and have only to bespeak the kind attentions of all who may have it in their power to assist these Christian

Colonists on their way to their desired haven."

Mr. Sessions, after mentioning sundry donations to constitute ministers, life members of the Society, observes,

"That was a happy thought which first led to this particular mode of making charitable contributions. After a little attention to the subject, I feel very safe in saying that not less than \$50,000 have in this way been poured into the treasury of the Lord. And then, it is so agreeable to all the forms of female propriety, so delightful in its influence on them, so quickening to the clergyman himself, and so efficacious in promoting the cause of human happiness and the kingdom of Him who laid down his life for us, that to this deed of

mercy especially belongs that fine line of the poet,—

"It blesses him who gives and him that takes." Yea,

"It is more blessed to give than receive."

From a letter just received, we learn that more than sixty Colonists have been engaged to embark at Norfolk, and that others are expected. Never have we been compelled to solicit donations from Auxiliary Societies, with such earnestness as at the present time. *What pecuniary sacrifice can exceed the merits of the object?*

CONTRIBUTIONS

*To the AMERICAN COLONIZATION SOCIETY, from the
18th October to 26th November, 1825.*

From the Liberian Society, Elm-	
wood, Essex, Co. Va. -	\$50
Rev. W. H. Foote for collec-	
tions in his congregation,	
Romney, Va. -	10
Collection in Presbyterian con-	
gregation in Batavia, N.	
York, per W. A. Halcock,	
Esq. -	10
Benj. Ely, Esq. of Simsbury,	
Conn. per Rev. L. Bacon,	6
Repository, at different times,	50
Contributions in Bolton, Conn.	
per Rev. L. Bacon, -	8 50
Do. in Wilton, Conn. per do.	14 50
Do. in Torrington, per do. -	6 25
D. Coleman, Newbury port, Mass.	1
Auxiliary Society, New-Jersey,	
per J. McLean, -	172 07
	<hr/>
	\$328 32

Brought up -	\$328 32
Miss Winters of Montgomery Co.	
Md.—this sum found by	
her 1 or 2 years ago, -	5
J. B. Skinner, Esq. of Edenton, N.	
C. for the purpose of send-	
ing 5 emigrants to Liberia,	50
N. B. Mr. S. has offered to give	
\$10 for every emigrant that will	
go from his town.	
A gentleman in Orange, Co. Va.	10
The Auxiliary Colonization So-	
ciety, Hudson, New-York,	25
Collected in New-England, by the	
Rev. Horace Sessions,	1,000
	<hr/>
	\$1,418 32

N. B. page 260, line 15, from the bottom, for 1797 read 1787.

THE AFRICAN REPOSITORY,

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[No. X.

COLONIZATION SOCIETY.

"Scandal and offence, exclaimed the heroic Luther, talk not to me of scandal and offence. Need breaks through stone walls, and reckes not of scandal. It is my duty to spare weak consciences as far as it may be done without hazard of my soul. Where not, I must take counsel for my soul, though half, or the whole world should be scandalized thereby." Luther felt, and preached, and wrote, and acted, as beseemed a Luther to feel, and utter, and act. The truths which had been outraged he re-proclaimed in the spirit of outraged truth, at the behest of his conscience, and in the service of the God of truth. He did his duty, come good, come evil: and made no question, on which side the preponderance would be. In the one scale there was gold, and the impress thereon, the image and superscription of the Universal Sovereign. In all the wide and ever-widening commerce of mind, with mind throughout the world, it is treason to refuse it. Can this have a counter-weight? The other scale indeed might have seemed full up to the very balance-yards; but of what worth and substance were its contents? Were

they capable of being counted or weighed against the former? *The conscience indeed is already violated when to moral good or evil, we oppose things possessing no moral interest."*

COLERIDGE.

No individual or nation can, conscientiously, apply his or its powers to effect a change in the temporal or moral condition of any class of men, until there are found strong reasons for the belief, that the proposed change is 1st, practicable: 2d, That it infringes on no moral rights: 3d, That it will prove beneficial to the subjects of it—or at any rate is in their view desirable: and 4th, That neither, by the means which must be used to accomplish it, nor by the event itself, can an influence be exerted, tending to produce evils outweighing all the good of this change in its compound character, of misery prevented and happiness acquired. We can suppose none, but

the unprincipled to oppose a scheme for human improvement, which, tried by these four rules, stands unexceptionable. May not the friends of African Colonization, without fear, challenge their countrymen to apply these laws of judgment to the plan they have adopted? The *practicableness* of planting a colony of the free coloured people on the African coast cannot be denied, because the colony is planted; the fact is exhibited before our eyes. Its growth, indeed, depends upon the will of those in this country, but cannot be prevented by obstacles in Africa.

Nor will any one assert, that to aid a free people in their voluntary removal from a country and circumstances, with which they are dissatisfied, to another situation, thought by them and their friends to be more desirable, is a violation of any moral rights.

Nor is the Colonization Society less sustained in its efforts by the third rule which we have specified, than by those which precede it. Real freedom, and the means and motives for honorable action, have been regarded by the wise in all ages as among the highest blessings of human existence. In this country the class of which we speak do not, and can not enjoy these blessings.

In Africa they may be educated for self-government, and finally possess independence and all the

privileges and joys which are in this world allowed to the condition of our nature. They may become the benefactors of unnumbered tribes of the miserable, and by indulging the best and most delightful feelings of the heart, secure the rewards which are bestowed on true charity by the hand of God,—rewards, the brightness of which makes death beautiful, and which possessed, leave in the universe nothing more to hope. Numerous and vigorous arguments may be adduced from human nature, from history, and from the experiment made by the Society, to prove that to such honor and felicity this people may be elevated by the beneficence of our nation. Evidence to the contrary there is none.

We have yet to encounter the grand objection to our scheme. It is, that the execution of it will be accompanied by a moral influence, tending to produce evils for which the good accomplished cannot offer compensation. The term *moral*, in the objection, is no doubt synonymous with *immoral*. While we are no disciples of that philosophy which asserts that expediency is the rule of right, yet we believe a *moral* or *christian* influence is always, on the whole, *beneficial*. Unless it can be shown then, that the influence which may be exerted by the Colonization Society is unchristian, or that virtue cannot sanction the means by

which it is rendered efficient, no force belongs to the objection. If this institution prosecutes a purpose in reference to our free coloured population, politically legitimate, and religiously benevolent and right; if it holds up before the enlightened and powerful only, the example of this purpose and the moral obligations imposed by the perception of it; if it submits its views candidly and soberly to the intellectual and moral judgments of the American people; if it promulgates the truth and the truth only, guarded from abuse, by every method which is consistent with its promulgation at all; if, in fine, it is palpable to every one's discernment, that on the subject to which we refer, thoughtlessness and inaction are infinitely more dangerous than timely considera-

tion and judicious movements; the Society will be justified by all the sons of wisdom. The best plans which the world has seen have been made the occasions of evil, but upon the opponents to them, not the friends, rests the guilt. Adopting no opinions which require disguise, aiming only at virtuous ends by virtuous means, infringing, and not desiring to infringe, upon the moral or political rights of any individual, the Society will pursue an open and manly course. It advocates a cause which a good man ought to be ashamed to conceal, and it asks no aid from sophistry for its defence. Truth is its foundation, God its protector: the most angry waves of opposition will but show its immobility, and prove that the counsels of Heaven are its strength.

REVIEW

OF GRAY'S TRAVELS IN WESTERN AFRICA—Continued.

At a small distance from Boolibany, major Gray saw the ruins of a town which had been destroyed by the Kartan army, and the sanguinary nature of the contest, was but too evident from the thickly strewed and whitened bones of the slain, whose bodies had been left on the spot to be devoured by the birds and beasts of prey. Great and ineffectual efforts were made to obtain the

consent of the chief, Almamy, that the expedition should proceed. The delay thus produced, together with the sickness of several of the officers, finally obliged the expedition to encamp at a little distance from Boolibany, until after the rains, and to despatch a messenger to apprise the king of Sego of the difficulties which impeded their progress, and of their intended entrance into his coun-

try. Surgeon Dochart, accompanied by a native, undertook this mission. The following anecdote strikingly shows the attachment, entertained by the Africans, for the customs of their forefathers :

“ During one of our hunting excursions we met, and succeeded in killing, a large lioness, which had, for some time, been disturbing the neighbourhood of the village. On this occasion, we were accompanied by some of the inhabitants of Samba Contaye, one of whom gave the first wound to the animal ; in consequence of which he was disarmed by the rest of his companions, and led prisoner (his hands tied behind his back) to the town, at whose outer approach they were met by all the women, singing and clapping hands. The dead animal, covered with a white cloth, was carried by four men on a bier constructed for the purpose, accompanied by the others of their party, shouting, firing shots, and dancing, or rather playing all sorts of monkey tricks. As I was not a little surprised at seeing the man, whom I conceived ought to be rewarded for having first so disabled the animal as to prevent it from attacking us, thus treated, I requested an explanation ; and was informed that being a subject only, he was guilty of a great crime in killing or shooting a sovereign, and must suffer this punishment until released by the chiefs of the village, who knowing the deceased to have been their enemy, would not only do so immediately, but commend the man for his good conduct. I endeavoured to no purpose to find out the origin of this extraordinary mock ceremony, but could only gain the answer, frequently given by an African, “ that his forefathers had always done so.”

“ This, with a hyena, shot by a sen-

tinel when attempting to take away one of our asses, were the only animals of the kind killed by us. In a few nights after this we were surprised by three lions, which, in despite of the strength of our fence, and of the centinels, who fired several shots at them, forced their way into the camp, and succeeded in mangling one of our horses, which was tied to a stake within fifteen yards of our huts, in such a dreadful manner, that I thought it best, by means of a pistol ball, to put an end to the poor animal's sufferings.

“ Those animals are very troublesome, particularly at the time of year when the corn and grass being nearly the height of a man, afford them means of concealing themselves near the towns, and of making nightly attacks on the herds of black cattle and goats belonging to natives, who keep up large fires in the folds, and occasionally fire off their muskets, to deter them from approaching ;—but in this they do not unhappily always succeed.”

We extract the following account of the country of Bondoo :

“ Bondoo, which is situate between 14° and 15° latitude north, and 10° and 12° longitude west, is bounded on the north by the kingdom of Kajaga, on the south by Tenda and Dentilla, on the east by the Fa-lemme, Banbouk and Logo, and on the west by Fouta Toro, the Simbani Woods, and Woolli ; its greatest extent from east to west does not exceed ninety British miles, and from north to south sixty.

“ The whole face of the country is in general mountainous, but particularly so in the northern and eastern parts. Those mountains which are chiefly composed of rock are small, and for the most part thinly covered with low

stunted wood, little of it being fit for any other use than that of fuel.

"The valleys, wherein are situated the towns and villages, are for the most part cleared for the purpose of cultivation, to which the soil, being a light sand mixed with brown vegetable mould, seems well adapted. Innumerable beds of torrents intersect these valleys in all directions, and serve during the rains, being dry at all other times, to conduct the water collected by the high grounds to the Fa-lemme and Senegal. Great numbers of tamarinds, baobabs, rhamnus lotus, and other fruit-trees, are beautifully scattered over these valleys, which are rendered still more picturesque by the frequent appearance of a village or walled town, in whose vicinity are always a number of cotton and indigo plantations.

The proportion of land cultivated is small, but sufficient to supply the inhabitants abundantly with all the productions of the country; these are corn in four varieties, together with rice, pumpions, water melons, gourds, sorrell, onions, tobacco, red pepper, pistacios, cotton, and indigo.

"The commerce, and in which the greater proportion of the inhabitants are engaged, consists in the exchange of the cotton cloths manufactured in the country, and the superabundance of their provisions, for gold, ivory, and slaves, brought thither by the people of Bamboak, Kasson, and Fouta Jallon; and for European merchandise, such as fire-arms, gunpowder, India goods, hardware, amber, coral, and glass beads, with all which they are supplied by the merchants in the Gambia and Senegal.

"The manufactures, although few, are well calculated to supply the natives with clothing, the different articles of household furniture which they require, together with implements of husbandry

carpenters,' blacksmiths,' and leather workers' tools, and knives, spear and arrow heads, bridle bits, stirrups, and a variety of small articles, such as pickers, tweezers, turnscrows, &c. all which, taking into consideration the very rough materials and tools employed, are finished in a manner which evinces much taste and ingenuity on the part of the workmen, who, in all cases, work sitting on the ground cross-legged.

"The people of those several trades are by far the most respectable of the class which I have met with in Africa; so much so, that the ministers, favourites, and officers are chiefly chosen from amongst them; but this, I believe, arises in part from their being more finished courtiers and flatterers than are to be met with amongst the other classes of the people.

The government of Bondoo is monarchical, the whole authority being vested in the hands of the almamy or king. He is, however, in most cases, guided by the laws of Mahomet, which are interpreted by the Imans, or chief priests, who, being much in his power, and from example and habit of a crouching mean disposition, in all cases where his Majesty's interest is concerned, decide in his favour.

"The reveques, which are solely the property of the king, at least wholly at his disposal, are considerable, and consists in a tenth of all agricultural produce, and a custom or duty paid by the travelling merchants who pass through the country. This latter amounts to seven bottles of gunpowder, and one trade musket, or their value in other articles, for each ass load of European goods; and must be accompanied by a present to the king and his head men. A refusal on the part of any of those merchants to comply with the exorbitant demands of these people,

would inevitably lead to their being plundered, and probably to personal ill treatment. This, however, seldom takes place, as those merchants always endeavour, by some means or other, to conceal the most valuable part of their goods, either about their persons or in the house of their host, (whom it is also necessary to bribe) before they entrust the remainder to the inspection of the people appointed by the king for that purpose.

"He derives also considerable emolument from a tenth of the salt imported from the coast by the natives of the country, and from an annual custom, or tribute, paid him by the Senegal Company's vessels trading in the river, and the French Government's establishment at Baquelle, where, as will appear in a subsequent article on Galam, he has of late years acquired considerable influence and authority.

"The peace offerings and presents from all those who have any business to transact with the king, or favour to ask from him, although not limited to any particular amount, do not compose the least valuable part of his income: slaves, horses, cattle, poultry, rice, corn, cotton clothes, gold, and indeed all the productions of the country, are incessantly presented as *douceurs*.

"The religion is Mahomedan, but its precepts are not so strictly attended to in Bondoo as in some of the other states of Western Africa. There are mosques of one kind or other in every town; some of them, however, are nothing more than small square spaces enclosed with stakes, and kept cleanly swept. Here, as in all the others, prayers are publicly said five times every day; the usual Mahomedan ceremonies of ablution, &c. are attended to. When praying, they strip off all implements of war, or receptacles of money, tobacco, or snuff, and

make use of a string of beads or rosary, which they count frequently after each act of devotion. This consists in facing the east, and bowing the body several times, so as to allow the forehead to touch the ground, at the same time repeating some short prayers from the Koran, and frequently ejaculating the name of the Prophet in the most apparently devout manner.

"Had Almamy Amady, in embracing this religion, had and unsound as it is, been actuated by any other principle than that of self-interest, and the desire of attaching to his cause the people of Foota Toro and Jallon, he might have (at least by personal example) inspired his subjects with a reverence for the divine character, and an inclination to please him, by a just and upright line of conduct, to both which they are entire strangers; evincing, in all their concerns, both among themselves and with their neighbours, a low deceitful cunning, which they endeavour to cloak by religious cant. In fact, I have never seen a people who have more of the outward show of religion with less of its inward influence.

"There are schools in almost every town, for the instruction of those youths who intend making the Mahomedan religion their profession, and in the principles and practice of which, and reading and writing Arabic from their sacred book, the Koran, they are solely instructed. Numbers and their uses are unknown; they can scarcely add two simple numbers together without having recourse to the usual African methods, namely, counting the fingers, or making strokes in the sand. The student or scholar is, in all cases, the servant of his teacher, who may employ him in any menial capacity whatever. They go about, when not at their lessons, begging, and sewing the country cloths together,

for any who may want to employ them: the produce of those callings are brought to the master, who is always a priest, and appropriated to his use.

"The people of Bondoo are a mixture of Foola, Mandingoes, Serrawollies, and Joloffs, retaining, however, more of the manners and customs of the first, and speaking their language exclusively. They are of the middle size, well made, and very active, their skin of a light copper colour, and their faces of a form approaching nearer to those of Europe than any of the other tribes of Western Africa, the Moors excepted. Their hair, too, is not so short or woolly as that of the black, and their eyes are, with the advantage of being larger and rounder, of a better colour and more expressive. The women in particular, who, without the assistance of art, might vie, in point of figure, with those of the most exquisitely fine form in Europe, are of a more lively disposition, and more delicate form of face than either the Serrawollies, Mandingoes, or Joloffs. They are extremely neat in their persons and dress, and are very fond of amber, coral, and glass beads, of different colours, with which they adorn or bedeck their heads, necks, wrists, and ancles profusely; gold and silver, too, are often formed into small buttons, which are intermixed with the former on the head, and into rings and chains worn on the wrists and ancles. They always wear a veil thrown loosely over the head: this is manufactured by themselves from cotton, and is intended to imitate thin muslin, at which they have not by any means made a bad attempt. The other parts of their dress are precisely the same as that already described to be worn by the inhabitants of Kayaye, and, with few exceptions of silk and printed cotton which they obtain from the coast, are entirely of their own

manufacture. They are exceedingly fond of perfumes of every kind, particularly musk, otto of roses, or lavender, but they can seldom procure these, and therefore substitute cloves, which they pound into powder, and mix up with a kernel, having something the flavour of a Tonquin bean, which they likewise reduce to powder, and, with a little gum-water, form it into beads about the size of a common garden pea. These they string and hang round the neck; they sometimes string the cloves themselves, and wear them in the same manner; but the way in which they prefer wearing them is sewed up in small bags made of rich coloured silk, a number of which are hung round the neck. The hair, which is neatly braided into a profusion of small plaits, hangs down nearly to the shoulders, and is confined (together with the strings of amber, coral, and beads, which decorate it) round the forehead with a few strings of small beads by the young girls, and, by the married, with a narrow strip of silk, or fine cotton cloth, twisted into a string about as thick as a finger. To complete their dress, a pair of large gold ear-rings dangle almost to touch the shoulders, and in consequence of their great weight, would tear their ears were they not supported by a little strap of thin red leather, which is fastened to one ear-ring by a button, and passes over the top of the head to the other. The walk of these ladies is peculiarly majestic and graceful, and their whole appearance, although strange to a European observer, is far from being inelegant.

"The dress of the men, with the exception of being smaller and more convenient, is precisely the same as that of the people at Kayaye. Blue and white are the favourite colours. With the rich, the manufacture of the country is replaced by India bafts and muslins.

both which are embroidered neatly with different coloured silks or worsteds round the neck, and down the back and chest. The cap, which is always white, is of a very graceful form, and is also embroidered, but with white only. The Martoboos, and men advanced in years, wear white turbans, with red or blue crowns, occasionally a hat made of a sort of rush or grass, having a low conical crown, with a broad rim. When on horseback, or going to war, the large sleeves of their gowns are tied together behind the neck, being brought over the shoulders; and the bodies, which would be otherwise extremely inconvenient from being very loose, are secured round the middle with a girdle, which, at the same time, confines their powder horn and ball bag on the right side, and their gri-gri, or amulet case, on the left. These are all suspended by strong cords of red, yellow, or green silk or worsted, and are crossed in the same manner as the belts of our soldiers. A dirk, about nine inches or a foot long, hangs at the right side from the running string or strap, which, at the same time, serves to tighten the trowsers above the hips. A single, or double-barrelled gun, completes their equipment in general; some of the princes and chiefs, however, add a sword, confined at the right side by their girdle, and one or two pistols which hang dangling in thin leather holsters, variously coloured, at the pommel or front horn of their saddle. One leather bag, to contain water, and another, a small store of dried cous cous, for their own provision, together with a nose bag, and a futter of the same material, for their horse, make up the catalogue of their marching baggage, and are all fastened, by leather straps, to the back part of the saddle, which is at best but a bad one, being chiefly composed of pieces of

wood, tied together by thongs of raw cow hide, and which, when wet, stretches so as to allow the wood to come in contact with the horse's back, and wound it in a shocking manner.

"The disposable force of Bondoo, from all the information I could collect, does not exceed from 500 to 600 horse, and from 2000 to 3000 foot. When Almany finds it necessary to call this army to the field for the protection of the country, or with the intention of invading the territories of some of his neighbours, he repairs with his own immediate followers to some village at a short distance from the capital, and there beats the war drum,* which is repeated by each village, and in this manner the call to arms is circulated over the country.

"The chief of each town or village with as little delay as possible assembles his followers (or division, if it may be so called,) and proceeds to headquarters, where those chiefs consult with the king on the plan of attack or defence. No regular division of the army takes place, nor is there any provision made for its support or equipment; each man provides for himself such means of support, arms, and ammunition, as he can afford, and so badly are they furnished with the two latter, that when I saw the army assembled, a great many indeed had no other weapons than a knife and a bludgeon of hard wood. On some occasions, a favoured few receive two or three charges of powder and ball with a couple of flints: and in some very solitary instances indeed, his majesty confers marks of his royal favour on one, by

* This is composed of a large wooden bowl, nearly three feet diameter, covered with three skins, one of which is said to be that of a human being, another a hyena's, and the third, or outside one, a monkey's; this latter is covered with Arabic characters and passages from the Koran.

a present of a horse, and on another a gun. Provisions they find as they can, and woe to the stores and cattle of that town where they are assembled for any time.

"Whenever the object of the campaign is not decided on within a few days, the least effective persons disappear, and may be said to reduce the whole force one-third, and even then many might be found, who remain with no other object in view, than that of beggaring from Almamy; amongst those are generally the priests and griots, or goulas.

"When the king decides on sending a part only of the army to plunder the frontier towns of some neighbouring state, a chief to command the party is selected from amongst his own relatives, or favourites, and few (if any) but the immediate followers of the king and the chief chosen to command, or rather conduct this party, accompany it. Their destination is known only to the king, his ministers, and the commander, who seldom imparts to any of his attendants until they are close to the scene of action. The general object of these detachments is, the attack of some small town or village, the inhabitants of which, together with their cattle, they carry off. Sometimes, however, information of their coming reaches the village in sufficient time before them, to enable the women and children to retreat towards the interior of the country, taking with them the cattle, and leaving the men to oppose the enemy, who not unfrequently come off with the loss of one or more of their party, and the failure of their attempt.

"Several of these parties were sent out during our stay in Bondoo, and with one or two exceptions, came off victorious, if the word can be made use of with propriety, in describing the exploits of a horde of plunderers, whose chief ob-

ject is invariably the obtaining of slaves, for whom they always find a market either with the travelling merchants of the country, or the Senegal vessels at Galam.

"Woolli, Tenda, Dentilla, and Bam-bouk, are the frequent scenes of these unnatural depredations, and in their turn often furnish Almamy with ample means of procuring supplies of arms, ammunition, horses, and the different articles of European merchandize in demand in his dominions. To the frequency of these predatory excursions, and the insecure nature of the lives and properties of the inhabitants in consequence, may be attributed, in a great degree, the desertion of many of the frontier towns in those states, and their subsequent occupation by the Bondoo people, who of late years have extended their dominions considerably in these directions.

"Bondoo in its turn has often been attacked by its more powerful neighbours, and suffered dreadfully, but an instance of retaliation on the part of those weak states rarely occurs.

"Many of the natives of Kayaye, Joloff, and Woolli, have settled in Bondoo, and embraced the Mahomedan faith. Their towns are chiefly on the western frontier, and are preeminent for their extent, riches, and productive cultivation. The most effective division of Almamy's army is entirely composed of the Joloff and Woolli people, who are proverbial for bravery. The greater number of those of Kayaye being priests are exempt from the field by the payment of a large yearly present to Almamy, who in addition to the present, often trespasses, in the form of a request (but which they dare not refuse,) on their stores of provisions and their herds of cattle, with both which they are better supplied than any other class of people in that

country. But this is not the only advantage they possess, for they enjoy a degree of respect and independence even in their connexions with the princes, who look upon all belonging to them as sacred, Almamy alone, being the head of the church, daring to infringe on their rights and privileges."

Mr. Patarrien, who had been sent for supplies to the coast, did not return before the 30th April, 1819. During this gentleman's march from the coast, he had experienced the kindest treatment from the king of Kayor and Joloff, and was accompanied by a chief from the latter. Although all matters were, on the 9th of May, thought to be settled with Almamy, it was not until the 21st, that he would listen to any proposal for the removal of the expedition. Major Gray finally believed himself justified in expressing an intention contrary to his real one, of returning to the coast through the country of Fouta T'oro :

"My object in adopting this plan was the possibility that presented itself of being able (when I had once left Bondoo) to change the direction of march from west to north-east and thereby gain the Senegal, and by crossing it, both get out of the power of Almamy, and reach Baquelle unmolested.

"From Baquelle I could have travelled to Kaarta, where I was in hopes of meeting some people from Mr. Dochart, and of receiving permission from Modiba, king of that country, to proceed to Sego."

After great delays and difficulties, almost insuperable, major

Gray reached Baquelle on the 10th of June. The expedition had been left by him at some distance in the rear :

"At Baquelle I met Isaaco,* the same individual who accompanied Mr. Park in his last attempt. He proposed accompanying me on my return to Loo-boogol and bringing with him three of his own men, whom I furnished with arms for the purpose. I received fifteen volunteers from his Most Christian Majesty's brig Argus, and five from the Senegal Company's vessel trading there, and, having hired eight moors with eleven carrying bullocks for the transport of water, left Baquelle in a boat at half after two in the evening of the 11th, and landed at Jowar, a town of Galam, on the south bank of the Senegal, at half after seven, having found much difficulty in passing the shallows, which had then only eighteen inches water. The moors and their bullocks crossed the river at Tuabo, and arrived about half an hour before us."

The following is the description of the plain of Hourey not far from Baquelle :

"The village of Samba Jamangele, which is of considerable extent, is one of many which composed the district of Hourey, and is, with all the others, situate in an extensive plain of that name, the view of which is finely terminated in the south and west by a range of hills covered with wood. To the north are a few isolated hills, and to the east the eye loses itself over a gently undulating surface of some miles thinly sprinkled with large trees.

"The inhabitants, whose numbers do not exceed 3000, are descended from

* Properly called Siacco.

the Foolaahs (who some years since possessed themselves of that country) and such of the former proprietors and their vassals as embraced the Mahomedan faith. They are governed by Bayla, who is a priest and a minister of the council of Foota, which is a sort of republic, headed by an almamy, but who reigns only during the pleasure of the council, and it is not at all uncommon to see this chief changed two or three times within one year. These people have every appearance of being comparatively happy. A very small share of field labour supplies them over-abundantly with rice, corn, and all the other vegetable productions of the country; vast herds of cattle afford them milk, butter, and occasionally meat, and what with their poultry and game, they are seldom without some addition to their cous-cous.

"They do not cultivate as large a quantity of cotton as their Bondoo neighbours, but are well supplied with clothing both by them and the French merchants at Senegal, in their communications with whom they have invariably acted with the most base self-interestedness and duplicity, not unfrequently terminating their differences in the assassination of a master of a small vessel, or the plunder of his cargo.

"Here again does the pernicious effect of the Mahomedan faith make itself evident; for those people are taught by their priests to regard the murder of an infidel, or the destruction of his property, as a meritorious act in the eyes of their prophet:—but of this in another place."

An inundation of the Senegal was witnessed by major Gray at Tuabo, the capital of Lower Galam, which had done much injury to the corn and villages, and is thus described:

"It is impossible to convey an accurate idea of the grandeur of the scene. The Senegal, which is there nearly half a mile wide, and then higher than remembered by the oldest inhabitant of the country, was hurrying along at the rate of four miles an hour, covered with small floating islands and trees, on both which were seen standing large aigretts, whose glaring white feathers, rendered doubly so by a brilliant sun, formed a pleasing contrast with the green reeds around them, or the brown trunks of trees whereon they stood.

"The mountains on either side of the river, to whose bases the inundation reached, (forming an extensive sheet of water, on the surface of which appeared the tops of trees nearly covered,) were clothed with the most luxuriant verdure, and, although not very high, added much to the richness of the scene."

Major Gray gives the following account of the kingdom of Galam:

"The kingdom of Galam* extends from within a few miles of the cataract of Feloo in the east (where it is bounded by Kasson,) about forty miles west of the Palume to the N. Geercer creek, which divides it from Foota; on the south it is bounded by Bondoo; and is at present composed of a string of towns on the south or left bank of the Senegal. It formerly extended several miles in the direction of Bondoo, Foota, and Bambouk, but has of late years diminished to its present insignificant state, in consequence of dissensions amongst the different branches of the royal family, and the encroachments of their enemies. It is divided into upper and lower; the river Fa-lemmê† is the

* Called Kajaaga by the natives.

†Signifying "small river."

line of separation. The upper is governed by the Tonca of Maghana ; and the lower by the Tonca of Tuabo ; those towns being the capitals to their respective divisions, and neither acknowledging the supremacy of the other, although formerly, and of right, it belonged to the former, near which are the ruins of Fort St. Joseph. The succession to the crown is not hereditary ; it descends in a regular line to the eldest branch of a numerous family called Batcheries, who are the undisputed chiefs of the country.

"The face of the country is very mountainous, and much covered with wood, a large proportion of which is well adapted to common uses. Its vegetable productions are the same as those of Bondoo, from which country it differs in nothing save its proximity to the river, and its partial inundation during the season of the rains.

"The commerce, like that of Bondoo, consists in the exchange of the productions of the country for European goods. Those are again exchanged with their neighbours of Kaarta, Kasson, and Bam bouk, for gold, ivory, and slaves, who are in their turn sold to the French vessels from Senegal.

"Their manufactures, although nearly the same as those of their neighbours, have the advantage of them in some respects, particularly that of weaving and dyeing the cotton ; and whether it be that the humidity of the soil on the banks of the river is more congenial to the growth of the cotton and indigo, or that the manufacturers are more expert, I cannot say ; but certain it is, that they can dye a much finer blue than I have before seen in Africa. The process is precisely the same as that mentioned by Mr. Park to be followed by the inhabitants of Lindey near the Gambia.

"Their dress and manner of living is also nearly the same as those of the people

of Bondoo. The former is made rather larger in the same shape, and the latter is more frequently seasoned with fish, in which the river abounds. They are proverbially fond of animal food, which, although arrived at a higher degree of keeping than would please the palates of our most decided epicures, would not be rejected by them. I have seen a dead hippopotamus floating down the river, and poisoning the air with its putrid vapours, drawn to shore by them, and such was their love of meat, that they nearly came to blows about its division.

"From a state of Paganism these people are progressively embracing the Mahometan faith ; but many still despise its tenets, disregard its ceremonies, and indulge freely in the use of strong liquors. Some towns are wholly inhabited by priests, who are by far the most wealthy and respectable members of the community. There is a mosque in every town, and the times of worship are strictly attended to by the priests and their converts.

"The population of Galam has increased considerably within the last two years, in consequence of many of the inhabitants of the Gedunnagh towns on the north bank of the river having settled there, being obliged to quit their own country by the Kaartans, to whom they were tributary, but whose exorbitant demands they had for some years declined complying with, thereby bringing on themselves either slavery or the absolute necessity of quitting their homes.

"Great numbers of dates are grown in all the towns, which are beautifully shaded with large trees of the fig and other kinds, and being well walled, have a more respectable appearance than might be expected from people whose means are so limited.

"Their amusements, animals, house-

hold furniture, and musical instruments are the same as those of Bondoo; but the people themselves are neither so lively in their manners, nor so apparently active in their occupations as those of that country. A Serrawolli is seldom seen to run; a grave and sober deportment, and an apparent indifference to all matters characterize those people. In stature they are large, and in make more robust, yet less elegant, than the Foolaahs. Their colour is a jetty black, which they are at much pains to preserve (particularly in the dry season) by using a profusion of rancid butter. The women are, if possible, more fond of gaudy articles of dress than their neighbours, and will make any sacrifice at the shrine of finery."

On the 6th of June major Gray met Mr. Dochard at Fort St. Joseph, a short distance from Baquelle. The health of the latter gentleman had suffered extremely, and his mission to Sego had proved unsuccessful. Major Gray now determined to send Mr. Dochard, and all his companions, except fifteen, to the Coast, and with this small number to proceed, and if possible, to effect his design. At Dramanet in upper Galam, major Gray saw an assembly of the chiefs of the country, on the occasion of nominating a new Tonca or king:

"The Tonca, whose arrival all appeared anxiously awaiting," soon approached the place, preceded by a number of drums and singers, making a horrible noise. His majesty was on horseback, dressed in yellow, with a large gold ring in each ear, and followed by about one hundred men armed with muskets.

When he dismounted a mat was spread for his accommodation near the trunk of the tree, and the place sprinkled with water from an earthen jar by an old woman; this was intended to sanctify (or in other words to drive away any evil spirits from) the place. This ceremony, which was performed with much apparent awe and profound silence, being finished, and the Tonca being seated, the proceedings commenced by a griot or bard proclaiming in a loud voice the object of their meeting, and desiring that all those who had any thing to say on the subject, should do so. Each chief then paid his respects to the Tonca, by calling aloud his surname (Batchirie) and wishing him a long and prosperous reign. The chief of Dramanet, who is a priest and styled Almamy, spoke much.

"I was much astonished at the shrewd remarks, specious motives, and expressive language used by some of the chiefs present. Almaney Dramanet, a man advanced in years, possessing considerable influence in the country, and, as he said, "only answerable to God and his country for his actions," used every argument, and brought forward every instance of the noble conduct of their ancestors, to induce such as had deserted the cause, to re-embrace it with hand and heart. He expatiated at much length on the disgrace in the eyes of the world, and the sin in the eyes of God, upon the line of conduct they had adopted towards their country and their relatives, would inevitably draw down on them; and as an excitement to a return to their duty, he painted in very pleasing colours, the happy and respectable state of that country whose chiefs and inhabitants, having successfully used their joint endeavors to defend it from the encroachments of an inveterate enemy, enjoyed the fruits of their labours, with

the satisfaction of a good conscience, and the comforts of a social and quiet life.

"I could quote numerous other similar arguments made use of by many of them, but as I suppose the object that I had in view in doing so at all is gained by what I have just stated, I shall not weary my reader with unnecessary matter, and shall therefore merely say that these people are far from being that savage unsophisticated race of mortals, which they are by many supposed to be; and, in my humble opinion, want but long and uninterrupted intercourse with enlightened nations, and the introduction of the Christian religion, to place them on a level with their more wealthy northern fellow-creatures."

Our traveller had an opportunity of witnessing the cruelties and horrors of the slave trade:

"They were hurried along (tied as I before stated) at a pace little short of running, to enable them to keep up with the horsemen, who drove them on as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One in particular would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African; she was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along; to crown the heart rending picture, she was naked, save from her waist to about half way to the knees. All this did not prevent her inhuman captors from making her carry a heavy load of water, while, with a rope about her neck, he drove her before his horse, and, whenever she showed the least inclination to stop, he beat her in the most un-

merciful manner with a stick. Had any of those gentlemen (if any there be) who are either advocates for a revival of that horrid and unnatural traffic in human flesh, or so careless about the emancipation of this long degraded and suffering people, as to support their cause (if they do it at all) with little ardour, been witness to the cruelties practised on this and similar occasions (to say nothing of their sufferings in the middle passage), they would soon change their minds, and be roused to make use of all their best exertions, both at home and abroad, to abolish in toto the slave trade, which, although it has received a mortal blow from the praiseworthy and truly indefatigable exertions of Africa's numerous and philanthropic friends in England, must exist as long as any of the states of Europe give it their support."

After penetrating some distance into the country of Kaarta, Major Gray found it impossible to obtain the consent of the chief of that country, that he should proceed further, and therefore prepared to return. Great obstacles were surmounted in effecting a retreat, which was finally accomplished; so that the company reached Goree on the 3d of November, 1821. From this place Major Gray sailed immediately to Sierra Leone. Here he accompanied Sir Charles M'Carthy to the different villages, the account of which, as given by him, is too interesting to be omitted:

"His Excellency Sir Charles McCarthy, who had just arrived from England, was then about visiting some of the liberated negro establishments in the coun-

try towns, accompanied by all the civil and military staff of the colony. I felt too much concern in the welfare of those truly interesting objects not to make one of the party, and therefore had an opportunity of witnessing the wonderful improvements that had taken place in every town since I had before seen them, indeed, some having all the appearance and regularity of the neatest village in England, with church, school, and commodious residences for the missionaries and teachers, had not in 1817 been more than thought of. Descending some of the hills, I was surprised on perceiving neat and well laid out villages in places where, but four years before, nothing was to be seen except almost impenetrable thickets, but arriving in those villages the beauty and interesting nature of such objects was much enhanced by the clean, orderly, and respectable appearance of the cottages and their inhabitants, particularly the young people and children, who, at all the towns, assembled to welcome with repeated cheers the return of their Governor and daddy (father), as they invariably styled His Excellency, who expressed himself highly pleased at their improvement during his absence, in which short period large pieces of ground had been cleared and cultivated in the vicinity of all the towns, and every production of the climate raised in sufficient abundance to supply the inhabitants, and furnish the market at Free-town.

“His Excellency visited the schools at the different towns, and witnessed the improvement which all the students had made, but particularly those of the high-school at Regent-town, whose progress in arithmetic, geography, and history, evinced a capacity far superior to that which is in general attributed to the Negro, and proves that they may be ren-

dered useful members of society, particularly so in exploring the interior of the country, having previously received the education calculated to that peculiar service.

“From the change which has taken place in those villages since I saw them in 1817, I am satisfied, that a little time is alone necessary to enable the colony of Sierra Leone to vie with many of the West India Islands, in all the productions of tropical climates, but particularly in the article of coffee, which has been already raised there, and proved by its being in demand in the English market to be of as good (if not superior) quality to that imported from our other colonies. That the soil on the mountains is well adapted to the growth of that valuable berry has been too well proved by the flourishing state of some of the plantations in the immediate vicinity of Free-town to need any comment of mine. Arrow-root has also been cultivated with advantage on some of the farms belonging to private individuals, and there can be no doubt of the capability of the soil to produce the sugar-cane, as some is already grown there, but whether it is of as good a description as that of the West Indies I cannot pretend to say, as the experiment had never been tried at Sierra Leone, at least to my knowledge. The cultivation of all these with the cotton, indigo, and ginger, could here be carried on under advantages which our West India islands do not enjoy, namely, the labour of free people, who would relieve the Mother Country from the apprehensions which are at present entertained for the safety of property in some of those islands, by revolt and insurrection amongst the slaves, and from the deplorable consequences of such a state of civil confusion; those people would, by receiving the benefits arising from their industry

be excited to exertions that must prove beneficial to all concerned in the trade, and conducive to the prosperity of the colony itself.

"The capital of the peninsula (Free-town) is of considerable extent, and is beautifully situate, on an inclined plane, at the foot of some hills on which stand the fort and other public buildings that overlook it, and the roads, from whence there is a delightful prospect of the town rising in the form of an amphitheatre from the water's edge, above which it is elevated about seventy feet. It is regularly laid out into fine wide streets, intersected by others parallel with the river, and at right angles. The houses, which a few years since were for the most part built of timber, many of them of the worst description, and thatched with leaves or grass, are now replaced by commodious and substantial stone buildings, that both contribute to the health and comfort of the inhabitants, and add to the beauty of the place, which is rendered peculiarly picturesque by the numbers of cocoa-nut, orange, lime and banana trees, which are scattered over the whole town, and afford, in addition to the pine-apple and guava that grow wild in the woods, an abundant supply of fruit. The Madeira and Teneriffe vines flourish uncommonly well in the gardens of some private individuals, and give in the season a large crop of grapes.

"Nearly all our garden vegetables are raised there, and what with yams, cassada, and pompions, there is seldom any want of one or other of those agreeable and almost necessary requisites for the table. There are good meat, poultry, and fish markets, and almost every article in the house-keeping line can be procured at the shops of the British merchants."

In the conclusion of this valuable work, its author states his views of the character and condition, of the people he had visited, and of the obstacles among them, which oppose the influence of civilization and christianity. The idea that the mind of the African Negro is impervious to intellectual light, and that he is incapable of enjoying civil and religious liberty, he pronounces both erroneous and unjust. The tribes which he saw were illiterate and superstitious, but not because destitute either of capacity or genius, but for want of the means of improvement. Allow them the full exercise of industry, and introduce among them evangelical truths, and if we may credit our author, "Africa will soon assume the appearance of health and happiness." The intercourse of the African tribes with the whites, has, alas! too frequently been attended only with injury to both. Christians in name have visited this country to commit crimes, of which heathens might be ashamed, and to render their doctrines odious by the vices of their practice. Major Gray must surely have been ignorant of the conduct of the French at Senegal, or he could not have spoken of it without indignation. We have indisputable evidence, that the slave trade, in all its horrors, has been, and still is, carried on at that place, and that under the eyes, and even with the approbation

tion, of the officers of the French Government. What we know of the outrageous conduct of these officers, is actually incompatible with the belief entertained by Major Gray, that the post established and occupied by the Governor of Senegal; on disputed ground, obtained from the king of Wallo, whose right to it was but partial, was taken with a desire of improving the African tribes and affording a stimulus to legitimate commerce. The possession of this post, according to Major Gray's own account, excited a sanguinary war, "in which the wives of some chiefs who had either been killed or taken by the enemy, determined not to survive their husband's or their country's fall, and preferring death to slavery and the embraces of their captors, suffered themselves and their young children, to be burnt to death in a hut which was set on fire by themselves."

The great impediment which obstructs the progress of civilization and christianity in Africa, are the slave trade and the Mahomedan faith. The former chains the body, the latter the soul: The first is ruinous to industry,—excites perpetually, the most unholy and sanguinary contests, and dissolves all the bands of social union, while the last sanctions revenge, and tolerates polygamy, that "fruitful source of jealousy and distrust:" which, as our author remarks, un-

hinges frequently the whole frame of society. "The father has many wives, the wives have many children, favoritism in its most odious form, sets in, and revenge unsheaths the sword of destruction. All order and morality is upset, all right is unknown, and the effect must be the degradation of society, and the dismemberment of empire in that ill-fated portion of the world." The Mahomedan religion, however, we rejoice to say, is not in Africa universal. Extensive regions, and numerous tribes, in this country, must be considered destitute of any thing which can, with propriety, be denominated religious belief. The future, to many of these people, is indeed shaded by a dark and indefinite superstition, and the prospect of death awakens some imaginations of a mysterious and spiritual world. But to these, God and immortality are rather vague and fanciful notions, than objects of distinct perception.

Their understandings are not closed against the gospel; its revelations will unfold to them a new creation,—its influence be to them as life to the dead. Nor ought we to despair of those exertions which are intended to introduce amongst these wretched beings the glorious light and hopes of our religion. The doctrines of Jesus are suited to the capacities and necessities of all men, and for all men were they designed. No human natures are too dark or too degraded to be enlightened and ennobled by the grace of God.

(From the Religious Intelligencer.)

CHRISTIAN CONDUCT TOWARDS SERVANTS.

The importance of Christian conduct in the professed disciples of Christ, can scarcely be estimated too highly. To "let our light shine before men," has a powerful efficacy in recommending religion to the notice and estimation of the world; while to fail in this duty, produces the most deleterious effects. The success of the Gospel, in every age, has been connected in no small degree with the conduct of its professors; and the neglect of a holy and amiable life has always been, in a great measure, the cause of its unsuccessfulness and decay. I have been led to these remarks by the following circumstance:

While on a visit some time since to a professedly religious friend, I had occasion to notice, with much grief, a want of Christian-like conduct towards his domestics. Instead of a becoming kindness of manner and language, there was a tone of harshness and tyranny in every thing he said to them. They were treated more like vassals than fellow-Christians. Peremptory and authoritative, vituperative and commanding, peevish and displeased at almost every thing they did, he seemed as if no person's comfort and convenience were to be consulted but his own. The effect of this conduct was very visible in the countenances of the servants.

Sometimes they appeared mortified; at other times indignant; and at no time in a pleasing, happy mood. In the evening we had family prayers. The servants came in, and I noticed particularly their physiognomy, and I thought I could trace sentiments of this kind in their countenances, "You read a good book, and pray well but you do not behave to us accordingly. You read and speak of, and pray for, brotherly love, and sympathy and kindness; but you do not shew much of them in your conduct. We cannot receive any good from your prayers and instructions; for you give the lie to all we hear at this service." I suspected that something of this kind was passing through their minds: certainly at least it passed through mine; and I could not but reflect on the indescribable injury done to their minds by this manifest inconsistency. If they had no religion, what a barrier must such conduct have raised in their minds against it! What unfavourable ideas of it must they have formed!

This is, no doubt, a glaring case; but there are others less glaring, which yet are very reprehensible. The situation of masters and mistresses, it must be allowed, is frequently very difficult. Provocations from servants are often many and great; their ne-

glect, idleness, or disobedience, is not a little vexatious: and to exemplify daily, and on all occasions, and under all these and similar circumstances, the true spirit and character of a Christian towards them, requires no common vigilance. But what should be constantly had in view, is the spiritual and eternal good of those connected with us. In proportion as this is regarded, will our conduct be Christian-like and beneficial to them, and eventually to ourselves. The question to be asked, under every circumstance, is, what will promote the good of our souls? and whatever militates against this, does not become us as Christians. A mere regard to what the world considers right or wrong, in dealing with them in cases of impropriety and bad conduct, is not sufficient, and will often fail to produce any beneficial

effect. Many things must be quietly borne with and passed by in servants, as well as in other people. I am not pleading for undue indulgence towards them; but I think, in general, they do not share our sympathy so much as they ought; and we do not treat them with that kindness and love which we should expect from them, were we to exchange places. Perhaps in no particular are respectable persons, professing religion, more defective, than in the general tone of their behaviour towards their servants. They follow the conduct of the world too much in this respect. This subject deserves the attention of your readers; for apart from other considerations, without good, kind, and judicious masters and mistresses, there will never be affectionate, faithful, and useful servants.

INTERESTING SUGGESTIONS.

The following thoughts, from the last number of "Conversations of Lafayette," deserve attention. We earnestly wish they may be put in practice, and especially that the counties mentioned by the author, may have the honour of being the first to exemplify them.

Suppose, for instance, that one of the upper counties of the states of Maryland or Virginia was to form an association of all the slave proprietors in said county, and to determine, by an act of grace,

that all the slaves should serve out a certain time for the *payment of their value*, and then be removed from the county forever, and the county be *forever after a free community*. My dear General, in a very few years what changes would recur in the *happy valley*, as if it had been touched by the magic wand of the fairy: every thing would become new, lands risen in value more than cent per

cent, agriculture, arts and sciences, civilization of men and manners, social intercourse, national pride, individual prosperity and happiness, emigrants would rush to this '*land of the free*;' and all the virtues, all the charities, dwell with delight on the free-man's home.

The county of Washington, in Maryland, possesses as good a soil and climate, and as great facilities to market, as the county of Lancaster, in Pennsylvania; and yet the value of lands in the first are to those of the last as silver is to gold. Suppose the slave labor of the one was to take place of the free labor of the other, would not the value be precisely reversed? Suppose an association of all the slave proprietors of the county of Washington was to take place,

and by general agreement, slavery was to cease and determine, say in *eighteen years*, and the county to become, ever thereafter, a *free county*,—how surely, how rapidly would these proprietors be repaid, many, many fold, by the enhanced value of their country, in all respects, and by their happy deliverance from a slave population.

This great, this noble experiment, might be tried. It is only necessary *that a community should will it*, and it may be done. To what vast and beneficial results would not the success of such an experiment lead. No legislative interference would be necessary. All the proprietors having determined to relinquish slave labor, and adopt free labor in its place, who shall gainsay them?"

From Golberry's Travels.

OF THE GUM TRADE OF THE SENEGAL.

Since the abolition of slavery and the slave trade, by the French in our colonies, the gum of the Senegal (so denominated by the merchants) has been one of the principal objects, and indeed the most valuable commodity which is here held forth to commercial speculation.

Gum is a concrete vegetable juice, which oozes from clefts in the bark of certain trees, either naturally or by incision, and which afterwards coagulates.

This substance is employed in a number of trades; it is indispensable in almost every process of dying, and in the manufacture of printed cottons; it is used in silks, ribbons, lawns, gauzes, cambrics, and hats; it is also necessary in medical and confectionary preparations; the painter and the gilder are compelled to use it, as well as many other trades, too numerous to mention. This matter, which to so many useful qualities, joins also the invaluable ad-

vantage of being a wholesome and substantial nutriment, was formerly brought from Arabia to Marseilles by way of Egypt.

When the Europeans began to frequent Arguin, Portendick, and the Senegal, the Moors doubtless offered to them their gum; but at that period the gum of Arabia was the only one in request; and it was not till the commencement of the seventeenth century, that the Dutch introduced that of the Senegal into Europe.

When the French became masters of this river, and of the harbours of Arguin and Portendick, they were not long in discovering, that in the meridional parts of the great desert of Zaara, near the Senegal, amidst sandy and uncultivated countries, there existed three considerable forests of gum trees. They immediately caused the places where the forests were found to be reconnoitered, and even the forests themselves to be attentively examined. They hence observed, that the distance between them and the northern bank of the river, and the harbours of Arguin and Portendick, were sufficiently near to admit of this commodity being conveniently transported thither; the gum was procured, and experiments made, which sufficiently proved, that it might rank with the best gums of Arabia; the French then trafficked in this merchandise, and brought it into repute.

Towards the close of the last century, the merchants of Bordeaux and Nantz made some new comparative experiments on the gum of the Senegal, and it was decided, that it was far superior to all gums brought from the East, even that of Arabia; that it was more mucilaginous and adhesive; and that in many arts, trades, and various operations, its essential qualities were so great, as to render it incapable of being supplanted by any other, and consequently it soon became possessed of an exclusive preference.

These experiments were made public; they stamped a value on the gum collected by the Moors of Zaara, and sold by our merchants of the Senegal; it became celebrated, and for these last thirty years has been in general request.

It was nearly about the same period, that a sort of taste, and even luxury, began to spread itself in all ranks of society; the manufactures of silks, gauzes, lawns, and printed cottons, became more numerous; in all of these gum was principally used; the exportation of this substance became considerable, and at the present moment it is one of the most important articles of commerce.

It will be seen that the government of the Senegal may export into Europe near two million pounds of this merchandise; to collect this, and convey it into France, would require a large

capital, vessels, sailors, and other seafaring people. This quantity of gum, at the average price of thirty-five sols per pound, will produce a sale of three millions five hundred thousand livres, and a profit of near three millions.

We should not therefore neglect such an important branch of commerce; it was, however, sold in 1783, to a company whose least vice was that of being unenlightened. This invaluable branch of a lucrative commerce withered away, and perished, in the unskilful hands of those who possessed it; and the English, who unceasingly enrich themselves by our negligence, found means, though excluded from the Senegal, to procure for a length of time, by Arguin and Portendick, almost as much gum as we did from our factories in the river; and from 1787, until the period of the revolution, they had even monopolized nearly the whole of this merchandise, which, however, the most simple measures might have directed into our hands.

The public weal, which will not permit these errors and defects to be concealed, has induced me to discuss them, and to enter into those details, which are naturally allied with the history of a commerce necessary to be known in all its extent.

I shall not here relate all the circumstances which it has produced; it has excited the avarice of

all the commercial nations of Europe, many of which have at different periods established themselves at Arguin and Portendick, in the hope of attracting thither the gum trade.

All these successive establishments have cost considerable sums of money; they have also had but a short existence, and but indifferent success, because all the inconveniences of a difficult and dangerous coast, a security, which the perfidy of the Moors incessantly renders equivocal and precarious, and the hazards of war have at all times been found united, to crush these factories; and in addition to these may be added, that the natural road for the gum of Zaara is along the banks of the Senegal; whence the possessors of this river might always draw hither, even the whole of it, if their conduct were firm, politic, and reasonable.

The English, hitherto our masters in industry and commerce, were possessed of the Senegal during the whole time between 1760 and 1779. They well knew the advantage which the exclusive possession of this river gave them in trading for the gum; and from the moment they entered it, they forbade any of the ships, frequenting Arguin or Portendick, in order that there might be no diversion in the disposing of a merchandise, which ought naturally to take place at the factories of the Senegal.

The tree which yields the gum, known in commerce under the name of the gum of Senegal, belongs to the genus of Acacias, and is called by the Moors and negroes near the river, when it produces white gum, Uereck, and when it yields red gum, Nebueb.

These two species of Acacia gum-trees are the most numerous, and are abundantly propagated in the white and moving sands, which form the soil of the countries bordering on the sea from Cape Blanco of Barbary to Cape Verd, and in those which are situated to the North of the course of the Senegal, from Galam to the factory called the Desart.

Many other species of gum-trees are also to be found here; but the Uereck and Nebueb are not only the most valuable, and the most numerous, but three large forests are principally composed of them, and are known under the appellation of Sahol, Al-Fatack, and El-Hiebar, and which are situated at the meridional extremities of Zaara, or the great desert of Barbary, and nearly at an equal distance from the borders of the Senegal and the sea.

The Uereck is found in equal plenty in the environs of fort St. Louis of the Senegal, and on the southern banks of this river, as far as Padhor. I have seen it also in the islands of Sorr and Thiong, and in Wood Island; these trees

are not connected together, but scattered here and there.

The gum tree of the Senegal is not in general more than eighteen or twenty feet high, and about three feet in circumference; at least, such are, according to the Moors who sell us the gum, the trees which form the three forests of Sahel, Al-Fatack, and El-Hiebar. I have, however, seen gum trees twenty-five and twenty-eight feet high, in the isles of Sorr and Thiong; but the soil here is covered with a bed of vegetable earth, and the trees are very few in number.

In general also the gum tree is crooked, and has a very irregular, inelegant, and unpleasant appearance: in fact, nearly all these trees are, in the language of the forester, stunted, and the stocks of a year old resemble rather bushes and shrubs.

This effect is doubtless owing to the aridity and deleterious quality of the sandy soil in which they vegetate, but more particularly to the keenness and malignity of the east winds, which prevail here during the whole winter, and consequently prevent them from arriving at their full perfection.

The leaves of this tree are alternate and bifed, very small, and of a dry, dirty green; the branches are thorny from the part where the leaves project; the flowers are white and very short; the

trunk is full, hard, and dry, and the bark smooth, and of a dark green colour.

Those who wish for a more detailed information, relative to the gum trees of the Senegal, may consult the works of M. Adenson, of the Academy of Sciences, who resided in the Senegal upwards of fifty years in the capacity of a naturalist.

He has given a description of every species of gum tree which is to be found in the countries comprised between the twentieth and the fourteenth degree of north latitude, and from the borders of the Atlantic Ocean, to the eighth longitudinal degree of the island of Ferro.

He also brought with him to France, from the environs of the Senegal, forty species of Acacia gum trees, all of which furnished a greater or less quantity of gum.

The five species of gum trees, which this learned academician principally attended to, during his residence at the Senegal, were the red gum tree Nebueb, the red one of Gonake, and the white one of Suing, all of which he ranges in the class of true Acacias; he likewise observes, "that the white gum tree Uereck, and the white kind called Ded, ought to form another genus, the chief of which should be the gum tree of the Senegal, as its juice forms almost the only nourishment of the Moors,

during their tedious travels, in the vast deserts of Zaara."

It appears that the three forests already mentioned, and which furnish the gum we purchase from the Moors, are principally composed of the Uereck and Nebueb, the first of which produces the white gum and the second the red.

I shall now proceed to make some observations on the manner and time in which the Moors collect the gum, from the three forests, and the period when they encamp themselves on the right bank of the Senegal, for the purpose of selling to us this commodity.

It is well known, that the western countries of Africa, comprised between the tenth degree of north latitude, and the tropic of Cancer, and between the first and longitudinal degree east of the island

Ferro, do not receive the tropical rains till towards the beginning of January. This law of nature is almost inviolable, and it seldom happens, that in the countries watered by the Senegal, that the rainy season begins much before the first of July, or that it is prolonged beyond the first days of November.

It is also pretty well known what are called rainy seasons, between the tropics; when this time commences, the waters of the heavens fall in torrents on the earth; the heat is humid and stifling; storms unceasingly suc-

ceed each other, and the rivers swell and overflow all the low lands, which surround them; all the shallows are quickly deluged, and the Senegal receives such a prodigious access of water, that its level is elevated upwards of twenty feet; its overflowings are extensive as those of the Nile in Egypt: its smooth and tranquil course becomes rapid and impetuous, and no vessel can any longer proceed up it but by means of towing; the waters of the sea, which during the preceding months, had entered, and given the river a brackish taste, as far as forty leagues from its mouth, can no longer enter, and fresh water may be procured even near the bar.

It may, I think, be confidently asserted, that the regions irrigated by the Senegal and the Gambia, receive during the rainy season a mass of water three times more considerable than the most humid countries in France absorb during a whole year.

When the lands have been abundantly saturated, by these heavy rains: when the waters begin to disappear, and when the sands begin to dry, which is towards the 15th of November, then also we may perceive oozing from the trunk, and principal branches of the gum trees, a gummy juice, which at first has no consistency, but trickles down the trees; at the end, however, of fifteen days this juice becomes inspissated, ad-

hering to the incision whence it issued, sometimes twisted in a vermicular form, but most commonly in round or oblong drops: these are white when proceeding from the white gum tree, and of a yellowish orange colour, bordering a little on the red, when proceeding from the red gum tree.

The drops are always transparent, and brilliant at the part where they are broken off; when they are held for a short time in the mouth, they possess all the clearness, transparency, lustre, and limpidity of the finest rock crystal.

These gummy exudations are entirely natural, and the Moors solicit them by no kind of artifice, or any sort of incision.

These precautions would indeed be superfluous, because the variations of the atmosphere in the season immediately succeeding that of the heavy rains, alone increases infinitely the clefts on the surface of the bark, and by means of these, which answers every purpose, the gums find a natural and easy passage.

Towards the 10th of November, the easterly winds begin to prevail, or rather those of the north-east. These winds are dry and blighting; they are burning two-thirds of the day, and cold during the night and morning.

This north-east wind (in the Senegal improperly called an easterly wind) passes over those im-

mense sandy plains, which border on the west of Egypt, and afterwards crosses the spacious desert of Zaara. This wind is what the Arabs and the Moors call *Samiel* or *Cimoon*, and which in other parts of Africa bears the name of *Harmatans*: its pestiferous and malignant qualities are well known.

This wind, before it reaches the banks of the Senegal, doubtless loses those dangerous qualities which it possesses in the desert; for in the countries bordering on the island of St. Louis, though it may be inconvenient from its keenness and activity, yet it never occasions any diseases; but on the contrary, the violent fevers which are produced by the bad season, generally cease when the north-east wind begins to prevail. It is, however, arid and devouring; it absorbs, so completely dissipates, and above all so suddenly the humidity of inanimate bodies, that they have not time to adapt themselves to the vacuum occasioned by this unexpected and rapid desiccation; hence the adhesion of the particles of these bodies is compelled to separate.

I have seen pieces of wainscot split suddenly with a considerable detonation, and glass goblets break in half; a walnut tree ruler, of four lines in thickness, split exactly in the middle, with a noise similar to a strong electric explosion.

From hence may easily be conceived, the effect which these arid and piercing winds must have on the bark of the gum trees, which is naturally slender and smooth; consequently the apertures are very numerous, and the gum exudes from all parts in profusion.

The drops are in general about the size of a small partridge's egg; there are also, occasionally, some both larger and smaller; I had one, which was five inches and a half long, by a medial breadth of four inches: these variations are however very rare.

If the gum of the Senegal did not possess an essential tenacious quality, the keenness and rapidity of the east wind would infallibly detach the half formed drops from the trees, which would then be blown along by the wind, and covered with sand; hence the produce would be less pure, less valuable, and more difficult to collect: this, however, never happens, for the drops adhere firmly to the bark, near the apertures from whence they issued.

On the other side, if the easterly wind did not increase the number of incisions, and thus open an infinity of passages, by which the gum might transpire, the drops would become more scarce, and at the same time proportionably large; hence their weight would overcome their tenacity; they would fall to the earth, and be buried in the sand, which would

render the stowage of them in the holds of the gum ships not only more difficult, but also more bulky.

Thus, whoever attentively observes, will every where perceive, that He, who has created nature, and incessantly conducts her operations, has ordained every thing for the best.

About the beginning of December, the three Moorish tribes quit those habitations which they have formed, in the vast solitudes of Zaara, and where they have collected their families, their flocks, their camels, and their wealth, and each tribe begins his march towards their respective forests of gum trees.

The harvest continues about six weeks, and when the gum, thus collected, is properly formed, and every thing in readiness, they prepare to strike their tents and proceed to the banks of the Senegal. They load the gum on camels and oxen; the ordinary burthen of a camel is from four to five hundred pounds, while that of an ox, is generally about a hundred and fifty; the gum is put into immense leathern sacks made of tanned ox hides.

The three forests of Sahel, Al-Fatack, and El-Hiebar, furnish yearly a constant produce of at least twelve hundred thousand pounds of gum, and if no part of this be directed into any other channel, this branch of commerce would alone render our factories

very important; but if I am not mistaken, it might be augmented still farther.

The qualities of this gum are not confined solely to their utility in manufactures, for it is also a very substantial and wholesome nutriment.

When the Moors quit their oases, and encamp themselves round the gum forests of Zaara, the middling and lower classes of these savages, subsist almost entirely on this gum, during the whole of the harvest, their march to the banks of the Senegal, while the traffick is carrying on, and until their return to their principal residences; and experience has proved, that six ounces of this substance is sufficient to support one man for four-and-twenty hours.

The most temperate and indigent among them, nourish themselves by letting it simply melt in their mouth, while others dissolve it in milk. They also make with this substance combined with the juice or gravy of the flesh of camels, oxen, and even of horses, a large kind of lozenge, which will keep without being spoiled for upwards of a year.

The gum of the Senegal possesses also pectoral qualities. I knew, in the river of Gambia, a young Englishman about five-and-twenty years of age, who cured himself of a violent and frequent spitting of blood, by taking daily, no other nourishment than four

ounces of this gum dissolved in milk; after having observed this regimen for three months, he was perfectly cured.

The Moorish women and negroes of this part of Africa, use also this substance, with great effect, for certain disorders peculiar to the sex; and the Moors make preparations of gum mixed with mill-dust, or Indian corn, and use it in certain circumstances, to

nourish their horses and camels.

I have no doubt, but that on some occasions, this gum might be prepared, with the juice of meat, and other substances, so as to make those kind of lozenges, which are called in England portable soup, and which forms an excellent article of subsistence, for any isolated place or fort, exposed to a long siege.

(From the New-York Observer.)

OUR COLOURED POPULATION.

While in company with a friend a few days since, the conversation turned upon the degraded state of our coloured population. "But I do not wonder at it," said my friend; "I should, in the same circumstances, do as these people do. They have no opportunity or encouragement to rise in society." And is it so, I thought to myself, on retiring from the place, that a citizen of so much enterprise and respectability, would not, in his own estimation, be proof against the demoralizing and debasing influence of the circumstances which press upon our coloured population! A few moments' reflection told me it might be so. The characters of men for active industry, enterprise, and external morality, to say the least, depend very much upon the circumstances in which they are plac-

ced. Among the causes which operate most powerfully on the character, is early encouragement. The child who is taught to expect and attempt great things, is likely to imbibe a generous spirit of enterprise. The rod, and censure of every kind, have their use in correcting positive faults; but neither is, in general, successfully employed to elicit and kindle the sparks of genius. No youth, it is presumed, was ever flogged into a poet or an elegant scholar, or the love of any useful art or business. The terror of the rod may have directed his attention from the rogueries and indulgences which stood in the way of his improvement; but it is the encouragement of guardians and patrons, the hope of attaining to some degree of excellence or measure of prosperity, which develope

genius and make the man. Now I ask, what are the prospects and the hopes which the coloured parent can place before his rising offspring, as motives, to aim at an elevated standing in society? Can he promise them any kind of honorable employment, to which their genius may happen to be suited? Can he introduce them early to a circle of friends, whose congenial minds and pursuits, shall operate as a stimulus upon their industry? Can he point to the successful merchant, or scholar, or physician, or statesman, and say, you have a prospect of

rising, with equal industry and merit, to a level with these? Alas! he is obliged to consign them over to the fate of his unhappy race. (They must be hewers of wood and drawers of water. Do what they will, there is but this one prospect before them. Should the reader ask, "What then can be done?" I am not prepared to give a definite answer in the present communication. Something ought indeed to be done, to meliorate the condition of these depressed children of Africa:—and I trust it will be done.

INTERESTING FACTS.

The Colonial Agent, Mr. Ashmun, has lately concluded negotiations with several African chiefs, for the purchase of additional territory. And a large and fertile region between the Montserado and St. Paul's rivers, unlimited in its extent towards the interior, and well adapted to all purposes of agriculture, is now under the jurisdiction of the Society. The river St. Pauls is north nine miles from the Montserado, but so connected with it by Stockton creek as to be visited by boats from Monrovia at all seasons, in the course of two hours. The width of this river is

about half a mile, and the depth at the mouth quite across (varying but little) from three to four fathoms. The banks, for many miles, are elevated above its level from twenty to thirty feet, the country champaign, free from stones, formerly covered with villages, but now desolated by the slave trade. A spot has been laid off on the St. Pauls for a settlement, and is, before this, believed to be occupied by enterprising settlers from Virginia. Of the progress and result of the negotiations by which this fine tract has been ceded to the Society, we intend in future to give a more detailed account.

The Rev. John D. Paxton, a Presbyterian Clergyman of Prince Edward county, has, within a few days, generously emancipated a whole family of slaves, eleven in number, and accompanied them to Norfolk, that he might secure to them a passage on board the Society's vessel, to Liberia. This family consists of a mother and ten children. The latter were unwilling to leave their aged and venerable mother, who in her advanced life preferred to remain in the family of her master, to which she was sincerely attached. She however consented to accompany her children, saying that it would promote their prosperity, and for this she could make the sacrifice. A friend of Mr. Paxton's observes, "these slaves constituted the greatest part of his fortune." Another expresses a sentiment to which every benevolent heart will respond, "This is an act that needs no comment, but may most properly be left to proclaim its own praise."

Manumissions are now frequent, and the spirit which prompts to them is certainly becoming widely diffused. Mr. Dickinson of Baltimore has liberated a most valuable slave, upon condition that he shall emigrate to Africa. Another gentleman, now residing in Baltimore, but in possession of a large estate near Norfolk, Virginia, offers to eman-

cipate all his slaves, amounting to one hundred, when the Society can transfer them to the colony. The Roman Catholic Christians in Maryland are, we understand, beginning to feel a deep interest in the objects of our Institution; and some individuals of high respectability among them, have already resolved to send their servants to the colony. One of these has twenty slaves, which it is his intention to send to Liberia.

The Colonization Society has received a very gratifying letter from the respectable society of Friends, in North Carolina. This denomination, for their early and persevering exertions in behalf of the people of colour, have acquired a distinguished and bright renown. Their honours will never fade while mankind respect the most humane and noble actions. The following letter merits publication:

JAN. 2, 1826.

To the next annual meeting of the American Colonization Society, to be held in the city of Washington.

At a meeting appointed by the Yearly Meeting of the society of Friends in North Carolina, to attend to its business in its recess:

Having the subject of colonizing the free people of colour under consideration; it was agreed and directed to be forwarded: That we approve the object of the Colonization Society in establish-

ing and supporting a colony on the coast of Africa, so far as we can consistently with our pacific principles, and have continued so to do ever since we petitioned to Congress for colonization.

We, the Committee appointed by said meeting to transmit the foregoing to you, hereby forward the same, to show our hearty approbation of your benevolent object, and prayers for your success.

RICHARD MENDENHALL, }
PHINEAS NIXON, JUN^r. } *Com.*
ZIMMI STEWART, }

The Brig Vine sailed from Boston for the colony on the fourth instant, with nearly forty emigrants. Eighteen of these emigrants were, at their own request, a few days previous to their departure, organized into a church; on which occasion the exercises were appropriate and highly interesting to a crowded audience. The citizens of Boston evinced towards this expedition remarkable liberality. At the monthly concert of prayer on the 2d inst. the condition of the African colony was stated to the meeting; the importance of a printing establishment for the settlement was mentioned; a subscription was commenced on the spot, which shortly amounted to \$471, besides a font of valuable type worth \$110 96. \$10 were added on the following morning, making a total of \$591 96. A press had been previously given. A committee was appoint-

ed to obtain additional type; and a font of great primer, a font of pica, and a font of brevier, were immediately purchased; also, paper to the value of \$120, ink, \$38 42, a variety of office furniture, and indeed, every thing necessary to form an establishment for any of the most important purposes of the art. A printer, Mr. Charles L. Force, was engaged, to whom was advanced a salary for one year, of £416. He is a thorough workman, and engages to instruct one or two Africans to conduct the press. A good bell (worth \$50) for the Lancasterian school, was put on board the vessel, also two sets of patent scales, \$92, two sets of blacksmith's tools, \$125, a pair of globes, \$20, agricultural implements, nails, and such a quantity of clothing, provisions, and books, as to absolutely fill the vessel. On the fourth inst. the brig took her departure, conveying, in addition to the colonists and the printer just mentioned, the Rev. Calvin Holton, a missionary, Dr. Hunt, a respectable physician, and the Society's agent, Mr. Session, the last of whom, is expected to return after remaining a few days at the colony.

A benevolent Society at New Market, Frederick county, Maryland, has resolved to appropriate a certain portion of its funds, to aid the emigration of free coloured persons in that place, to Af-

rica or Hayti. The members, to the number of eighteen, have agreed to advance each one dollar to any man of the class just mentioned, who may engage to take his departure. The free persons

of colour in the place, amount in number to fifty, and of course, should they determine to emigrate, the sum of 972 dollars will be raised for their assistance and benefit.

HYMN

FOR THE ANNIVERSARY OF THE NORFOLK COLONIZATION SOCIETY

THERE is a land for ages past

O'erlook'd by God above;

(For so it seem'd) but now at last

Remember'd in his love.

O! she hath drunk the wine of woe

And of astonishment!

But all her tears shall cease to flow,

And all her chains be rent.

For, "Go, ye ransom'd slaves," He cries,

"Across the swelling sea;

Go, seek again your sunny skies,

Where ye shall flourish free.

And ye shall teach your rudest race

All good and gentle arts,

And that true gospel of my grace

That healeth human hearts.

And I will plant you on the shore,

And lead you thro' the land,

And will enlarge you more and more,

And help you with my hand.

And I, who am the KING OF KINGS,

Will cover you in peace,

Ev'n as an Eagle, with my wings,

Protecting your increase.

And men shall wonder to behold

The things that I will do,

Beyond what'er I did of old,

To raise and comfort you."

ALMIGHTY God! we hear thy voice,

And welcome thy decree:

And thou, poor Africa, rejoice!

And we'll rejoice with thee.

NOTICES.

Another donation of thirty dollars, has been forwarded by the Female Liberian Society of Essex county, Virginia. This makes an amount of one hundred and seventy dollars, in little more than six months! An example of liberality worthy of imitation.

A most interesting letter, highly approving of the measures of the Colonization Society, has just been received from the Rev. Theophilus Blumhardt, superintendent of the Missionary College at Basle, Switzerland. It shall appear in the next number.

THE AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. I.]

JANUARY, 1826.

[No. XI.

COLONIZATION SOCIETY.

The cause of missions in Africa, demands the attention of the Christian publick. While with immense effort, and a perseverance not to be defeated, the Gospel has been propagated in other heathen countries, this, though offering claims to Christian sympathy and benefaction of a peculiar, perhaps, unequalled character, has been almost neglected. The ships of every civilized nation have, for two centuries, been seen upon the coast of this continent; but the winds that wafted them, have borne over that land the spirit of hostility, indescribable griefs, and the contagion of death. Not a spot is there on the whole coast, from the Senegal to the Congo, which has not been trodden by the ministers of avarice and cruelty; while there is scarcely one which has been visited by the missionaries of the merciful Saviour. The sign of the

cross has been to the wretched Africans, a sign of woe—the name of Christian, a word of terror, and the profession of our holy faith has been rendered odious, by deeds of iniquity and blood. We rejoice to learn, that those to whom Christianity is something more than a dead letter, both in our own and other lands, are disposed to redeem, by their pious and benevolent exertions for the poor Africans, the honours of our religion; and to prove, that it was never intended to be subservient to injustice and crime, but to the relief of human misery, and the salvation of immortal souls. In this day of mighty effort for Christ and exalted charity for men, when the light of Divine truth is kindled, and growing brighter in almost all the dark regions of the world, Africa should not, and will not be forgotten; for the decree hath gone forth, Ethio-

pia shall stretch out her hands unto God. The Colony established in Liberia, will, we hope and believe, exert a powerful influence for the Gospel among the Pagan tribes. It will afford protection to missionaries, and give facilities to their benevolent exertions. When the Christian religion shall have gained an establishment among the Africans, we expect its progress will be rapid. In some places, it will encounter opposition from the Mahomedan faith; but this, in most parts, has but partial dominion, and in many others no existence. The systems of African superstition, have no deep foundations; they possess little which imposes upon the imagination or affects the heart. The only reason offered by the Africans, for their indefinite and obscure notions of a future state, and for their absurd religious customs, is, thus our fathers believed, and such was their practice. The natural dispositions of these men, we believe, will render them peculiarly susceptible of religious impressions. They are mild, docile, strong in their attachments, and acted upon, without difficulty, by superior intelligence. In a former number, we spoke of the introduction of Christianity among the Soosooos, and of the promising field open there for Christian labours. Much has been accomplished by the London Missionary Society at Sierra Leone. We

have made these remarks, because we thought them not irrelevant to the subject of the following very interesting communications, which we devoutly pray, may increase the interest and zeal already excited in the cause of African missions.

Rev. R. R. Gurley, Agent, &c.

Missionary Rooms, Boston, }
JAN. 13, 1826. }

MY DEAR SIR:

The following is the copy of a letter inclosed to me unsealed by that most excellent man, the Rev. Theophilus Blumhardt, of Basle, Switzerland, and which arrived just before the sailing of the little African Colony under the care of Mr. Sessions. The original is sent to Mr. Ashmun.

The inclosed letter was likewise sent for my inspection, and with a request that I would introduce the writer to the Directors of the American Colonization Society. This I do most cheerfully, as a gentleman, whose suggestions are very worthy of attention, and whose character for piety and benevolence is extensively known. A copy of the enclosed letter was taken by Mr. Sessions; by whom I also sent a letter of inquiry, respecting Liberia, as a radiating point for missionary exertions.

Our Board of Foreign Missions, have an eye upon Western Africa, and would feel highly honoured in being able to commence a mission there. No measure would

have so great an effect in draw in the affections of northern people to the Colonization Society.

I am, Sir, very affectionately,

Yours, in the Gospel,

JERH. EVARTS.

BASLE, SWITZERLAND, }
October 18, 1825. }

To the Directors of the Am. Col. Soc.
GENTLEMEN:

Some extracts from an appeal made by your agent at the Colony of Liberia, Mr. Ashmun, which I read in one of the religious publications of your country, have struck me as so forcibly inculcating the duty of making missionary efforts in that quarter of the world, to which the benevolent labours of your highly interesting institution are directed, and at the same time, as so encouraging for missionary societies to send labourers into the sphere of usefulness there presenting itself, that I feel it incumbent upon me, as one of the Directors of the Basle Evangelical Missionary Society, to make some further inquiries as to the practicability of our institution establishing a mission, on the plan suggested by Mr. Ashmun, in the vicinity, and under the protection of your settlement on cape Montserado.

For a long time, already, I have, in common with many of the supporters of our Society in Switzerland and Germany, had the state of the negro tribes of Africa upon my heart; and it has been a subject of consideration with me,

where a door might be open for our missionaries to enter in with the message of salvation to vast numbers of our fellow-mortals. Mr. Ashmun's appeal opens that prospect for which I have long been looking; and I believe the vast importance of the cause, which he urges on the attention of missionary societies, will be a sufficient excuse for my addressing you on the subject, with all that confidence and frankness which ought to subsist between fellow-labourers, in the promotion of the best interests of mankind. I inclose a letter to Mr. Ashmun, soliciting his advice on several points connected with the establishment, by our society, of a mission as proposed by him; which, if you will take the trouble to peruse, will inform you, somewhat more in detail, of the view I take of the enterprise now under consideration. A matter of the first moment, and that which forms the chief object of my letter to you, gentlemen, is the intercourse which I think it requisite to secure between your Colony and the missionary settlement; and I cannot but consider it as the indispensable foundation of all the deliberations which our committee may engage in on the subject, that they should have reason to expect the approbation of the revered Directors of the American Colonization Society to their undertaking, and that protection to their future missionary settlement and labourers

which the Colony of Liberia is in a condition to give. I venture, therefore, to solicit some communication of the view which you take of the possible event of our establishing a mission in the vicinity of, and in friendly intercourse with your Colony; and I assure you of the deep feeling of regard and affection which our committee entertain towards you, as the friends of a long neglected race of men, as well as of the sincere gratitude with which every assistance that you may be willing to lend to our operations, will be received by us.

An opportunity having presented itself for sending a small parcel to your country, I have addressed a copy of our Society's last Report to you, which I wish could prove of some little interest to some one among you conversant with the language of our country.

With cordial wishes and prayers for the Divine blessing on all your operations, I remain, gentlemen,

Your very obd't humble ser't,

DR. BLUMHARDT,

Superintendent of the Missionary College.

BASLE, SWITZERLAND, }
October 18, 1825. }

To J. Ashmun, Esq.

In one of the religious publications which I am in the habit of receiving from America, I have read some very encouraging remarks, drawn up by you, on the subject of a missionary establish-

ment in that part of Africa where you have for some time been exerting yourself for the good of your fellow-creatures. These remarks have greatly interested me, as one of the Directors of the Basle Evangelical Missionary Society; and I feel constrained, in my mind, to address you on the subject, with the confidence which, I am convinced I shall be permitted to use towards one, who takes so active a share in the promotion of the spiritual welfare of Africa.

You may perhaps, have heard of our institution, which, in the year 1816, began in the shape of a seminary for training up young men for the missionary work, and transferring them, when properly educated, to such missionary societies as shall be in want of fit labourers for the harvest that is now ripening; but which has since become connected with an Evangelical Society for sending out missionaries under our immediate protection; and that by the blessing of God on our labours, we have been enabled to form a small establishment at Schuschi, in the Russian Province of Karabagh, bordering on the Persian empire, where a sphere of immediate usefulness among the Armenian and other ancient Christian churches, and through them, among the Mahomedan tribes by which they are surrounded, presents itself not without fair pros-

pects of the Mahomedan inhabitants themselves presenting, ere long, an opening for direct exertions towards their Evangelization. A suitable place of residence having been prepared at Schuschi, we have lately sent out a reinforcement of missionaries, both to occupy that station, and to form such new ones as may be found of sufficient promise; and in this manner, we may consider our mission on the borders of Persia, supplied with every thing which the present aspect of affairs seems to render necessary; our grand business remaining in humble dependence on Him, whose glory it is the object of our society, and, I trust, the sincere wish of every one of its Directors to promote.

But as we indulge no sanguine expectations of rapid success in those regions, and therefore, do not anticipate any speedy call for an increase of our missionary establishment there, I think it most probable the Board of Directors would be inclined to turn their attention to some other part of the missionary field, if any should open in which they might employ what means remain at their command, for the propagation of Christianity. And though they would scarcely be disposed to take into consideration the propriety of forming a new mission, as long as there are not laid before them such particulars, as shall amount

to an encouraging opening for their labours, I think it proper in me, as an individual, or rather, I think it incumbent upon me, to collect such information for them, as may serve to guide them in their future deliberations. That much-injured, long-neglected race, towards whose amelioration the humane efforts of the American Colonization Society are directed, has long engaged my thoughts, and I am convinced, the thoughts of many supporters of our institution.

I have much weighed it in my mind, in what manner we might find an entrance for our missionaries into the negro world; and when I read your appeal to missionary societies, I really felt as if I had received an answer to inquiries which I long wished to institute, but could not see to whom to direct. The facts which you mention, appear to me to contain that full measure of encouragement, on which a society may think itself justified in acting. The mode of proceeding which you suggest, as proper to be adopted in the establishment of a mission, is precisely what I should approve of, and what our society would be likely to find the fittest individuals for, among its German and Swiss missionary students and candidates. The enterprise itself, is in every way calculated to excite new zeal in behalf of the missionary cause among the population of

Switzerland and Germany, and to call forth increased exertions for its support and possible extension. I am exceedingly desirous, therefore, of receiving some further information on the practicability of missionary labours in the vicinity of your settlement, by our society; and it is with this view I write the present, hoping you will excuse the trouble I occasion.

May I venture to ask your advice on the following points, which would probably form the subject of the first inquiries of our Board of Directors, if the question of a West African mission should come under their consideration:

1st. By what kind of individuals do you think the first missionary attempt should be made, among the African tribes? Should it be by such as are more exclusively fitted for the work of teaching, or by such as possess at the same time a competent knowledge of trades and agriculture? And which of the two would be more likely to render them useful, the carrying on of mechanical labour, or the engaging in agricultural pursuits: or, would it be advisable, from the very beginning, to combine them both?

2d. Are there any, and what, preparatory labours made for the facilitating of the teaching department? which is the native dialect most extensively spoken among

the tribes, and has any beginning been made to reduce it to rules? I may here observe, that the young men whom our society sends out, are all instructed in the English language, and we should take care to designate none for Africa but such as are sufficiently acquainted with that language to have a ready medium of conversation, and, if necessary, of the communication of knowledge.

3d. In what manner might a friendly intercourse between the Colony of Liberia and the missionary-settlement be kept up, and the protection of the former secured to the latter?

4th. What communication is there between Cape Montserado, and America and Europe?

5th. What part of the outward wants of the missionary settlement might be supplied on the spot; what would be required to be procured from a distance, and what country would supply it best and most expeditiously?

6th. Can you form any idea of the possible expense of the first establishment of a mission on a small scale, and its continuance?

These are those points which strike me as requiring our first attention, and on which we cannot get better information than what you will, I trust, be so kind as to communicate. But it will be conferring an additional favour on me, and assisting the cause in

which I solicit your advice, if you will touch on all those topics which may appear to you as meriting the consideration of a society who wish to direct their labours to West Africa, and the more explicit your statements shall be, the more lasting will be the obligation which you thereby lay me under.

Permit me, in conclusion, to assure you, that there are many hearts in Switzerland taking a lively interest in that cause which

has induced you to leave your native land, and take up your abode under the scorching sun of Africa; and that fervent prayers for its success ascend from all those who wish that the time may soon come, when the whole earth shall be filled with the glory of the Lord, and all nations shall call him blessed.

I am, dear Sir,

Your very obed't humble ser^{vt},

DR. BLUMHARDT,

Superinten. of the Miss. College, Basle.

BENEFITS OF AFFORDING RELIGIOUS INSTRUCTION TO THE PEOPLE OF COLOUR.

The following extract, is from one of the most eloquent sermons of modern times. The author, the Rev. Richard Watson, is one of the secretaries of the Wesleyan Missionary Society, England; and with a truly apostolic spirit, has he plead the glorious cause of that institution. How evident is it, that the religion of Jesus Christ is peculiarly adapted, to fortify the human mind in every affliction and adversity, and to fill souls with peace, to which the world affords few consolations. To many a pilgrim, bewildered amid the shades of sorrow, the light of this religion, has proved like the morning spread upon the mountains; and the eye that ever wept before, has suddenly brightened and kindled into ecstasy, when has been revealed to it, beyond the boundaries of mortality, the bright and everlasting rewards of faith.

"Hitherto our observations have been general, or rather your attention has been directed chiefly to that vast and wild desert which is presented by, at least, seven

hundred thousand human beings in our West India Colonies, upon which the light of the Gospel, as yet, has never shone, and in which no seed of truth and righteousness has been planted; but I now turn to the effects produced wherever Christian care has extended Christian cultivation. There are, thank God, fertile spots in this extensive waste, and wherever they meet the eye and cheer the heart, they are the *creations of the Gospel*. What, then, have been the effects, I say not upon thousands, but upon tens of thousands of this class of degraded men?

Let us try the question:

1. By the communication of Christian knowledge.

I grant that the elements of Christianity only have been gene-

rally imparted, and that the opportunities of many of the slaves to attend instruction have been, in comparison of our own, few, and often interrupted. I grant, also, that we shall not find among them the doctrinal disputant and the subtle casuist, or the power of mastering many of the difficulties of Scripture; but have we considered what the communication of the *elements* of Christianity to a Pagan mind imports, and that it is in its *elements* and *first principles* that its saving power consists? In the case of an African slave, it has not, I allow, to displace those multiplied perversions of truth which an erring but more cultivated reason creates, nor to dissipate those illusions of a corrupt but highly wrought imagination with which Asiatic superstition fills and bewilders the soul of man. Take it only that his mind is little more than a mere *blank*, as to religious truth, yet how powerfully does that appeal to our hearts! It is a blank which excludes all recognition of God, and all knowledge of his intercourse with men; which shuts out the history of our Saviour's incarnation and sacrifice; which admits no moral distinctions; which catches no light from the immortality which rises before us in the Gospel, in forms so impressive and influential. O sad condition of man, when his case is considered thus *negatively* only! But, in

the minds of thousands of these slaves, this broad and utter *blank* has, by missionary care, been filled up with that "excellent knowledge of Christ" which brings with it all those spirit-stirring, controlling, and cheering truths to which I have just adverted. At least ten thousand of their children in our Mission Schools, and under the instruction of missionaries, catch, with the first opening of their understandings, the rays which break from this vast scene of religious intelligence; whilst numerous societies and congregations of adults throughout the islands listen to them from the pulpit, meditate on them at their labour, talk of them in the hut, sing them in hymns, and, in admonitory advices, commend them to their children. The light has not fully dissipated the darkness; but that day has broke which never more shall close.

2. By the production of morality.

The want of principle, the absence of moral and even of decent manners, and the practice of crime among the Negroes, have been the constant topics of complaint among men connected with this species of property, and the facts, as to the Pagan slaves, are not to be questioned. These are the effects, the necessary effects of Paganism; and indeed we have heard, of late, in the heated discussions which have occurred,

that nothing better could be hoped even from Christianity; that to teach them religion would produce precisely the same effects as the heathenism of their uninstructed state; that the result would be to relax the nerve of industry, to kindle the angry and to nurture the vengeful passions, to break the bond of obedience, and to spread devastation throughout the Colonies. "Can the same fountain, then, send forth sweet streams and bitter?" or, can you trace the same effects to opposite and contrary causes? Are Christian light and Pagan darkness equally the sources of vice and danger? If so, we must lay our censures equally upon each: and if we hesitate to do this, then are we compelled to choose against which of the two we will direct our cautionary expressions of alarm as the cause of evil. To such persons we may say, "Choose you whom you will serve: if the Lord be God, follow him, if Baal, follow him;" If you attack Christianity as the mischievous agent of immorality, then be Christians in *name* no longer, and go over to the purer and more peaceful Paganism of the slaves you rule; but if you refuse, then propitiate an injured Christianity, and acknowledge that you have been ignorant of its nature, and that you have mistaken all its tendencies." That is the only alternative for such persons, whose

judgment, not whose settled principles, we may charitably hope to be in fault; but for you whom I now address, the confidence which you have in the beneficial influence of religious instruction upon the Negro population of the Colonies, has a full justification in open and acknowledged facts and a long and extensive experience. What has so generally raised the religious slaves into confidence and offices of trust but their improved *character*? What has rendered them more *healthy*, another fact, but their *temperance*? What has given the instructed slave a richer *peculium* than his fellow, another acknowledged fact, but his quickened industry? What has enabled the Committee of this Society to say, that, for 40 years, no slave in your societies has been either a conspirator, a rebel, or insubordinate, but the influence of the precepts of obedience enjoined by the Gospel which he has been taught? What has created so many excellent friends of Missions among the planters of the Colonies generally, and most in number where your Missions have been longest established, and are, consequently, best known, but the obvious moral improvement of their people? What are the answers we have been enabled to give to the calumnies with which we have been assailed? Not hypothetical reasonings from abstract principles; not idle declamations; not

promises for the future to atone for the failures of the past; but *facts* detailed in the annual Reports of the Society, confirmed by the frequent and ample testimony, not of Missionaries only, but of persons of the greatest observation and influence in the Colonies, of the salutary and important effects of religious care upon the temper, the happiness, and the conduct of the slaves.

3. By the introduction and establishment of *Christian worship* among this heathen and long-neglected people.

It may be truly said of the uninstructed slaves of our Colonies, that they have *no religion*; that whatever mythology they had originally in Africa, the Creole slaves, now the larger portion of the slave population, know and practice, beyond certain superstitions which have no connection or meaning, none of the forms of Paganism, and have, therefore, no worship of any kind. I know not how this consideration may affect you, but on *me* it seems to make an impression more sad, and to convey the idea of a desertion more complete, than if imaginary powers called forth their hope and their fear, and than if the more innocent forms of even a delusive devotion occupied their attention, and gave exercise to their intellect. For how dull and inert an object is a human mind, when its powers lie unawakened by either

a false or a true devotion! How fades from the sight the lofty distinction between man and the inferior animals, that the former is capable of converse with invisible powers! Yet this is the case of many hundred thousands of uninstructed Negroes. Other Pagans, even though they greatly err, acquire ideas of greater or less sublimity, and affections of some degree of force. Nature is not viewed by them with stupid, senseless, inobservant gaze. But to the Negro of the Colonies the heavens above are vacant, both of the true God and of unreal divinities. To him no spirit whispers in the woods, no patron power presides over the fountain; his blessings are connected with no invisible superior Benevolence; he has no trust in imaginary guardians; no refuge from trouble, delusive as it may be, in the creations of his fancy, or in the legendary deities of his ancestors. I know indeed, that, as to moral good and the hopes of a better life, nothing substantial and saving can emanate from false religion; but I am not sure, this life only being considered, whether the Negro would not be a gainer in intellect and quickened feeling by the introduction of some of the milder forms of Paganism itself: and if so, we reach the deepest conception of his religious destitution. What then shall we say, if, to a considerable part of this

deserted and neglected race, the labours of Chistian Missionaries have opened the glory, the sanctity, and the comforts of even Chistian worship? This they have done; and nothing makes a stronger appeal in behalf of such labours to the heart of a benevolent and pious man, than the results of this kind with which they have been followed. The true God has been revealed to their minds in the splendour of his own revelations; the heavens have been taught to declare to them HIS glory, and the firmament to show forth his handy work: they know him now as their "Father in heaven," and have learned that his watchful providence extends to them. Rising suns, and smiling fields, and rolling thunders, and sweeping hurricanes, all speak of HIM to Negro hearts; and Negro voices mingle with our own in giving to him the praises due "unto his name." The history of the incarnate God and the scenes of Calvary have been unfolded to their gaze: they hear "the word of reconciliation," are invited to a throne of grace, and there "find mercy and grace to help in time of need." They have the Sabbath with its sanctities, and houses of prayer raised by the liberality of their friends, receive their willing, pressing crowds. One to another they now say, "Come, and let us go up to the house of the Lord;" and tens of

thousands of them now, in every religious service, join us in those everlasting anthems of the Universal Church, "We praise thee, O God! we acknowledge thee to be the Lord!" "Glory be to the Father, and to the Son, and to the Holy Ghost!"

4. By the effect produced by Christianity upon their domestic habits.

It conveys a volume in a single phrase, as to the moral condition of the slaves, to say, that, before they were brought under the care of Missionaries, marriage was almost entirely unknown, and that it remains so wherever religious influence has not been applied. In consequence, the purer affections could have no place in their hearts; parental yearnings had little tenderness, filial regards no foundation in esteem: and a degrading and destructive immorality swept down decency, order, health, and happiness. Jealousies, brawls, and fightings were the product of every day; the hut was the scene of revel or of strife; and the toil of the field only suspended the discord or interrupted the revel to give new energy to the exasperated tongue, and vagrancy to the midnight prowling.

It is amongst the noblest triumphs of missionary patience, that these vices have been subdued in so many thousands. Without the sanction of civil law, a sanction which to this hour does

not exist;—by the simple force of religious instruction; by the habit of submission to the commands of Heaven which has been formed; by the creation of conscience and the fear of God; all the sanctities and moral and civil benefits of marriage have been introduced. About twenty thousand Negroes, in the Wesleyan Societies alone, are now living in this “holy state of matrimony;” and within about four years, four thousand marriages have been performed by their missionaries. Many of these have become the heads of families; distinguished from the rest of their fellows by the existence of a superior relation between them and their children; by the strength which virtue gives to affection; by that care for each other which that affection and that relation only can supply; by more of respect abroad, and by peace at home. These are the result of your benevolent exertions, and you may reflect upon them with unmingled joy—the Zacharias and Elizabeths of the plantations and the town “walking in the statutes and ordinances of the Lord blameless:” children who share the care of both their parents, the effect alone of regular marriages; children whose morals are guarded by parental example; who feel themselves raised by their very legitimacy above the spurious breed around them; many thousands of whom

follow the steps of their parents to the house of prayer, are taught in the Mission Schools, and who convey to the hearts of Negro parents a thrill which never, in former times, spread its delightful sensation through one of their race, when, at the public examinations of the schools, catechisms and large portions of the Scriptures, are repeated, and hymns of praise are poured forth, in trilling accents, from their infant voices. These instances of care for the Negro youth, on the one hand, and of their improvement on the other, are not now, thank God, as formerly, exhibited on a scale too small to attract public notice, though then, perhaps, they had even the greater merit; but these are labours which, however opposed in some Colonies, have the kindest patronage in many others. Planters, magistrates, governors, and presidents have often, of late, taken a part in these examinations of the Negro schools, mingled in the delight of those new scenes, and distributed commendation and rewards for proficiency in the Scriptures, and for orderly and devout behaviour in the house of God.

5. By the effects produced by their religion in trouble, sickness, and death.

Where religion is not, superstition still retains its place, and it is generally of a gloomy, often of a destructive character. Such is

the superstition of the African slave. He believes in *Obeah*, and often fancies himself under the power of the professors of that art of destruction. His spirits sink; his appetite forsakes him; he shuns society; the power of his imagination produces an overwhelming dread of approaching calamity and death; and, after lingering a short time, he dies the victim of his fears. So common has this evil been, as to call for the severest laws against the practice of *Obeah*, and law has done something to check the evil, but religious influence more. So well is this known, that when no other motive has, with some owners and managers, existed to call in the aid of missionary exertions, they have been sought as the remedy for this fatal superstition; and where instruction has most prevailed, *Obeahism* has, for the most part, disappeared. The doctrine of providence has banished it; that has erected the prostrate spirit of the Negro, taught even his feeble mind to despise these occult powers, and saved his life by implanting within him a sure trust and confidence in God.

Sickness is the lot of all, and the Negro is subject to some peculiarly tedious and afflictive forms of disease. Paganism is always selfish and unfeeling. This is its character among Negroes. The slaves are taken care of by

their owners in sickness, as a matter of course; but they are usually deserted by their fellows. The nominal husband leaves his wife in hopeless affliction, and seeks another; the wife, in like manner, abandons her husband, and forms a new connection; and thus the sick and the dying are forsaken by all, except those whose attendance is compelled. The scene is changed wherever Christianity has extended its influence. The sick have heard the voice, "Is any afflicted? let him pray;" and his relatives remain with him, to minister to his wants and to share and soothe his anguish.

The Negro funerals are a disgusting scene; they are accompanied with ridiculous gestures, noisy drumming and shouts, with drinking and feasting; yet, now and then may be discerned a spirit pierced too deeply to join the deafening riot—hearts which have felt the full pang of separation. The dead are not always forgotten by the Pagan Negroes; they resort annually to their graves, and offer food and liquour to their departed relatives. A Negro mother in Jamaica was known, for thirteen years, to make this annual visit to the grave of her daughter, and, in an agony of feeling, to offer her oblation. Thus "they sorrow without hope." We respect the strength of the affection; we lament its downward

earthly tendency : all the thoughts of that poor mother were in the grave with her child, and the only object of that unabated love was the mere dust of a dissolved frame. Such is Heathenism ! Melting and mournful thoughts steal over the recollections of the bereaved Christian mother too, and time has no power to dry up the fountain of her tears : years may pass away, but the memory of the forms over which she has hung with maternal fondness suffers no decay ; it keeps its place to the last hour of the most extended life. But, when she thinks of her children, she thinks of them as in heaven, not as in the grave ; she knows the result, the resurrection from the dead ; and, urged onward by this hope through her remaining pilgrimage, she hastens to embrace them again in the kingdom of God. What a contrast in death has been created among the sable population of these Colonies by Christianity ! The harsh sounds of Pagan grief and carousal have, in ten thousand instances, given place to the solemn hymn of praise which celebrates the entrance of another redeemed spirit into the mansions of light ; the storm of passionate grief, to the calm resignation of

piety ; and the sad pressure of despair, to the lightened feeling of a hallowed hope. The Negro burial-grounds have, during the last forty years, presented spectacles once unknown—funeral trains, preceded by the Christian pastor, consigning to the mansions of the dead those who, when living, had been taught from his lips how to die, and pronouncing, with a confidence delightfully cheering to his future labours, “ Blessed are the dead that die in the Lord ! ”

This is a feeble sketch of the good effected by the Missions in which you have, with so much zeal and benevolence, interested yourselves ; and, feeble as it is, and much as it falls below an adequate representation of their efficiency, I am persuaded, that, by my thus recalling to your minds facts with which most of you are familiar, you will be induced to bind yourselves anew to this work of mercy, and, as a Society, to take your full share in the exertions which yet are necessary to banish the remaining darkness which broods over these interesting islands, and to bring the whole slave population into the fold of the Church of Christ.

THE ANNUAL MEETING
OF THE AMERICAN COLONIZATION SOCIETY.

Was held in the Supreme Court Room at the Capitol, in this city, on the 9th inst. at half past 10 o'clock; when the Hon. Henry Clay, Secretary of State, took the chair. The meeting was honoured by the presence of delegates from several Auxiliary Institutions.

Governor Bell, from the State Society of New Hampshire; Col. Allan McLane, Wilmington Auxiliary Society, Delaware; Mr. Edward Kirk, Theological Seminary at Princeton; Hon. C. F. Mercer, Auxiliary Society of Richmond and Manchester; Major Pillsborough, and Mr. G. P. Disosway, Auxiliary Society of Petersburg; Hon. Wm. S. Archer, Amelia county, Virginia; Hon. Samuel Lathrop, Hampden county, Mass. Hon. Wm. Smith, Greenbrier county Society, Virginia, and the Hon. Robert L. Kerr, Talbot county, Maryland.

The Annual Report was read by the Resident Agent, Mr. Gurley.

On motion of Hon. C. F. Mercer,

Resolved, That the Report of the Board of Managers, just read, be adopted, and that it be printed under their direction.

Wm. H. Fitzhugh, Esq. one of the Vice Presidents of the Society, then offered to the meeting the following series of Resolutions,

and sustained them by an able and eloquent speech; in which he explained the real object of the Society, and urged the necessity and propriety of national aid for its accomplishment. As an abstract of this speech is prefixed to the Report of the Society, now in the press, we refer our readers for the sentiments expressed in it, to that document. The following are the preamble and resolutions submitted by Mr. Fitzhugh, which were finally adopted:

Whereas prejudices have been found to exist in different parts of the United States, against the American Colonization Society, growing out of an evident misconception of its real character and objects: and whereas it has sometimes been charged with the extravagant idea of being enabled to effect the purposes of its creation by means of individual charity and individual exertions only: Therefore,

1. *Resolved*, That the Society disclaims, in the most unqualified terms, the designs attributed to it, of interfering, on the one hand, with the legal rights and obligations of slavery, and on the other, of perpetuating its existence within the limits of the country.

2. *Resolved*, That its only object is, what has been at all times avowed, the removal to the Coast

of Africa, with their own consent, of such people of colour within the United States, as are already free, and of such others, as the humanity of individuals, and the laws of the different States, may hereafter liberate.

3. *Resolved*, That the Society has, from its organization, looked to the powers and the resources of the nation, or of the several States, as alone adequate to the accomplishment of this important object.

4. *Resolved*, That the period has arrived, when the Society feels itself authorized, by the efforts it has made, to apply to the Government of the country for the aid and co-operation essential to give success to these efforts.

5. *Resolved*, That a Committee be appointed to prepare and present, as soon as possible, to the two Houses of Congress, memorials, praying such aid and assistance to the Society as Congress shall think proper to afford.

6. *Resolved*, That the Board of Managers of the Society be instructed to prepare and present to the Legislatures of the several States, memorials, praying the adoption of such measures as may be calculated to encourage and facilitate the emigration of the free people of colour within their respective limits.

The Committee appointed under the 5th resolution, consists of

Wm. H. Fitzhugh, Esq. Gen. Mercer, Gen. Jones, F. S. Key, Esq. and Gen. Mason.

Mr. Clay then withdrew, and Gen. Mason was called to the Chair.

On motion of F. S. Key, Esq.

Resolved, That the Society most sincerely feel the loss they have sustained by the death of Elias B. Caldwell, Esq. their Corresponding Secretary; and that they highly appreciate the important services rendered by him to the Colonization cause.

On motion by Rev. Wm. Hawley,

Resolved, That the thanks of the Society be given to Mr. Ashmun, Colonial Agent at Liberia, for his active and useful exertions in behalf of the Colony.

On motion, by G. P. Disosway, Esq. of Virginia,

Resolved, That the thanks of the Society be given to the President, and to the Board of Managers, for their services during the past year.

On motion, by Geo. W. P. Custis, Esq. it was

Resolved, That the thanks of the Society be given to those Clergymen who, on the last anniversary of our Independence, advocated the cause of this Society, and took up collections in its behalf; and that they be respectfully solicited to renew their exertions for the same objects on every future similar occasion.

For some extracts from the impressive speech by Mr. Custis, we also refer our friends to the Annual Report. The officers of the Society were then elected. The meeting was well attended, and all the statements and addresses well adapted to enliven the hopes, and invigorate the efforts, of the Society. The amount of funds received into the Treasury of the Institution since the 24th of March last, to the present time, exceeds eleven thousand dollars. It is our duty, however, to state, that this increased liberality has not equalled the expense incurred by the Society in its late important and extended operations, to augment the numbers, supplies and im-

provements of the Colony; and that we feel bound, at this moment, to solicit the several Auxiliary Societies, and our friends generally, to assist us, as their means will permit, in discharging the pecuniary claims which must immediately be made upon us. In reference to certain expected collections, the Managers have been disappointed, but they have proceeded too far in the execution of their measures, to abandon them, and must confide in a liberal public for the ability to meet their engagements. A small donation, promptly remitted, from each Auxiliary Society, will relieve them from every embarrassment, and they cannot think, that this appeal will be made in vain.

ANNUAL MEETINGS OF AUXILIARY SOCIETIES.

The annual meeting of the Richmond and Manchester Colonization Society, was held at the Capitol, in Richmond, on the 16th of January, 1826, when the board of Managers presented a very able and interesting Report. They express their "confidence in the wisdom and philanthropy, which originally planned the parent Institution, and of the complete, though perhaps distant accomplishment of their wishes." They mention with gratitude, the donation to their funds from the Legislature, and allude to the pro-

gress of public opinion in their favour in the state of Virginia, with animated hopes. The success of the establishment in Liberia, they pronounce, "truly wonderful." The concluding part of the Report, relates to the means which should be adopted, to ensure the consummation of this noble enterprise. We are happy to insert the following paragraph from this valuable paper:

"It is undoubtedly of primary importance, that the public mind should become fully enlightened

on the subject. Thousands who applaud our motives, are either yet doubting the expediency or the practicableness of the design; whilst, in the minds of others, prejudices have been formed, not so deep-rooted, but that truth and argument, if properly exerted, might remove them. Some, indeed, it is feared, from motives which we shall not impeach, if we cannot applaud, are decidedly hostile to the very existence of the Society; and it is not without surprise and regret, that we have occasionally seen our plan in its whole scope and character, grossly misconceived and harshly misrepresented. If, in the discussion of the delicate topics connected with the scheme of colonization, it were possible for mischief to arise, the consequences will rest upon them who heedlessly create unnecessary and groundless alarms.

"As the necessary result of enlightening the public mind, may we not anticipate a more *powerful* and *efficient* aid, than the unassisted efforts of individuals, however zealous and patriotic, can possibly afford? Are the objects in view unworthy of the paternal and beneficent regard of the National Government? Is it not rather the peculiar province of that power which has charge of all our external relations, to extend the arm of protection, and to watch over the interests of the

infant Colony? If, indeed, there are any difficulties arising out of the peculiar structure and relations of that government: If the constitutional charter, which has prescribed limits to its authority, *forbids us to hope* that its fostering care will be exerted in behalf of our establishment, promising so many blessings to present and future generations; we confess, we shall consider it a subject of serious and lasting regret.

"From the justice and policy of our own Commonwealth, we may reasonably expect continued countenance and support. The deep solicitude always manifested in her councils; her momentous interests involved in the success of the scheme; her late liberal donation to the colonists; are so many pledges, that *she* will continue to regard, with the liveliest concern, an experiment so truly humane and magnificent in its consequences. It is with pride and pleasure, that we refer to the resolution passed by the Virginia Legislature in 1816, requesting the aid of the Executive of the United States, in obtaining a suitable Asylum on the coast of Africa or the shore of the North Pacific, for such free persons of colour as were then free and should desire the same; and also for those who should be thereafter emancipated within this commonwealth.

"Virginia may be said indeed to

have given the first momentum to this benevolent enterprize. Being herself more deeply interested than her sister States, she generously led the way, and by the influence of her name, undoubtedly contributed to the formation of the Colonization scheme. Would it then be consistent with her *high character*; her known generosity; her regard for her own interests, and the welfare of a numerous class of her population: now that the great problem of a new empire is about to be solved; and her aid, if ever it is to be granted, would be most beneficial, and its effects be most permanently felt; will she look back and shrink from the consequences of a policy, the responsibility of which, she has so long willingly assumed? So far from anticipating such a result, we confidently hope and believe, that the Colonization Society will shortly become a subject of grave and solemn deliberation in her councils; that it will arrest the profound attention of her wisest statesmen and legislators; and without presuming to point out the shape in which we conceive her aid would be most advantageously rendered, we will not despair of its being adequate to the wants and exigencies which so imperiously require it.

"In order to complete this report, the following statement of the Treasurer's accounts, is furnished

for the information of the general meeting:

The account of the Treasurer which accompanied the report to the annual meeting, exhibited a balance of	\$352 93
There has been received from members for life, the sum of	34 00
From annual members	74 00
From the State of Virginia,	500 00
And from other donations	254 92
	<hr/> \$1,215 85

And there has been disbursed by the Treasurer, (as per satisfactory vouchers produced by him,) the sum of	<hr/> 1,200 67
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Leaving in the hands of the treasurer, the sum of \$15 18
All of which, is respectfully submitted."

We are much gratified to perceive, that this Society has presented a memorial to the Legislature of Virginia; and that some able members are prepared to sustain it. The example of Virginia, in reference to this cause, cannot fail to have a powerful influence upon the opinions of the nation.

The Auxiliary Society of Petersburg, Va. held its annual meeting on the 23d of December, when Dr. Richard Field, the President, took the chair. The meeting was addressed by the Rev. Mr. Rice, Wm. M. Atkinson, esq. and Gabriel P. Disosway, esq. unfolding the views, and urging the importance of the objects of the Institution.

"On motion of Mr. Disosway, it was Resolved, unanimously, that

the success which has already, with the blessings of Divine Providence, attended the efforts of the American Colonization Society, affords to the friends of the Colonization cause, the strongest inducements to persevere in their efforts."

In submitting this Resolution, Mr. Disosway observed, "that he was one of those who beheld with pleasure the origin of the American Colonization Society, and watched with interest the steps which led to that memorable event. I heard, (said he,) the shout which was raised when the *Elizabeth*, the first ship with Colonists, 6 years ago, in the harbour of New York, unfurled her sails for Africa. It was a happy moment of my life, never to be forgotten. The scene was one on which Heaven seemed to smile, while a thousand virtuous minds rejoiced. When I review the events which have occurred since that period; when I consider the obstacles overcome, and the benefits already experienced, I cannot but congratulate you, sir, on this anniversary of our Society. It is true that in this christian enterprize some valuable lives have been sacrificed, but there are those who deem it, an honour of heavenly rank to fall in Africa's salvation;—to be entombed with the ashes of Bacon, Andrews, and Winn, or with the beloved Mills, to slumber in

the bosom of the ocean! Hallowed be the memory of these noble men!

"Under what gratifying auspices do we meet this day. It is to celebrate the triumph of virtuous experiment. Your design has succeeded beyond the most sanguine expectations. The Colony you have established now consists of some hundreds who are advancing in improvements, securing to themselves the comforts of life and the blessings of liberty. Says the Colonial Agent, Mr. Ashmun, in his last communication, "you have founded an empire;—Heaven help you to the means of sustaining and enlarging it." Virginia, you are aware, sir, has given to this cause her solemn and repeated sanction. She suggested the plan of this Society, as early as the administration of Mr. Jefferson: We rank at present, among our friends, some of the most influential, distinguished, and patriotic of the citizens of this State. Shall I name the late President of the United States who now fills the first office of a promising Society in Loudon county, as he recently did the first office in our nation? a Marshall, the profound Chief Justice of the Union? a Washington, his venerable associate, and the presiding officer in the parent Institution? But while the removal of our free people of colour, is one of our leading objects, the suppress-

sion of the slave trade, another, let me speak of the advantages which may be extended by our Colony to Africa's population. We would civilize her sons and give them a knowledge of our laws, government, and of the Christian Religion. Greece was civilized by colonies from Egypt: Italy by colonies from Greece, and Europe, by colonies from Rome. Darkness now settles thick upon that continent, but it may be dispelled. The time may come when the present emigrants to Montserado shall be remembered by thousands with gratitude, such as inspires ourselves when we think of the New England pilgrims, or of those who first landed at Jamestown. The poor Pagans of Africa know not God, they have no Sabbaths nor Bibles.

"The sound of the church-going bell,
These vallies and rocks never heard."

"And O, Sir! how beautiful in her vallies, and on her mountains, will be the feet of them that *bring good tidings!* that publish *salvation!* that shall say unto Africa, *thy God reigneth!*

"A brighter day will then arise on Africa; and the establishment of our Colony will be as the dawn of that day.

"This long-injured, this long-degraded continent will arise. The harp of prophecy has long since announced, "Ethiopia shall stretch out her hands unto God." *That* whisper of hope fails upon her en-

raptured ear, and she awakens from the sleep of ages. Already the prospects of her happiness crowd themselves upon my imagination. Her gloomy forests resounding with the carol of the plough-boy; her Congo and her Senegal, the abodes of science and religion; the majestic waters of the Gambia and the Niger, covered with her vessels of commerce; her flourishing hamlets changing into populous cities, the spires of which glitter in the blaze of light. Her monuments shall record the names of her benefactors. Colony will stretch beyond Colony. Republic will rise on Republic, till the waves of the Atlantic on one side, and the waters of the Indian Ocean on the other, constitute the boundaries of this new and regenerated world!"

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We give the following extracts from the report of the Petersburg Society.

"Most Protestant Christians are the avowed and zealous friends of Bible Societies, considering them eminently calculated to extend the knowledge of our most holy religion, and to unite in love those hearts which discordant opinions on minor points of doctrine or discipline have had a tendency to separate—yet even these institutions have been considered dangerous and injurious by Christian Ministers of powerful talents and unquestioned

piety!—How then could it have been rationally expected that men of all characters, of the most various degrees of information, of affections, of prejudices, of habits of thought the most dissimilar, would at once unite in their approbation of our Society? Happily, however, the natural effect of discussion is to elicit truth, and we cannot but believe that our pure principles will pass through the ordeal unhurt. At any rate, we seek no personal aggrandizement: the ends we aim at are the good of our own country and that of Africa. Let us but be convinced that we err, and the same motives of Philanthropy which have induced us to commence our enterprize, will constrain us to lay it down. But we are compelled to say, that the contradictory views entertained by our opponents lead us to cling the more strongly to our principles. A fanatical zealot in New England will declaim against us, as intending to rivet more closely the chains of the unhappy slave, whilst a fiery patriot in Virginia will denounce us, as madly breaking down the barrier which confines the several classes of Society within their proper limits. The very fact that charges so contradictory have been brought against us, shews conclusively that we have attained the happy medium which all moderate men aim at, but which

enthusiasts and alarmists may be expected to assail on every side. We think we may safely leave these our assailants to contend with each other, until it can be settled which of the two inconsistent charges against us, is that on which we are to stand our trial. But we are charged with being ourselves "visionary enthusiasts." Happily for us the leading members of our Association are men well known to the public, and even in their younger days were not considered so visionary, or so frantic, but that their country was willing to confer on them posts requiring the exercise of sound, cool, clear, discriminating minds, and it certainly is not common for men who have been cool-headed in youth, to become wild and enthusiastic in old age. Can any man, acquainted with the history of this country, seriously believe, that in the year 1825, James Monroe and John Marshall, Bushrod Washington, James Pleasants, and Wm. H. Crawford, were visionary enthusiasts! Can any candid man believe that these men could be induced to combine with other conspirators, and lay a plot to tarnish the honour and undermine the interests of the Southern States? Or are they weak good men, meaning nothing wrong, but entirely overlooking the natural consequences of the measures which they recommend to the public? We

cannot but admire the modesty of the man, who on this ground would throw out of the scale the authority of these great names.

“Acting in a capacity strictly auxiliary to the Parent Society, the Board have little to say of their own operations.—They have endeavoured occasionally to rouse their fellow-citizens to a sense of the importance of their objects, and they have addressed circular letters to sister institutions, to stimulate them to new exertions in the great cause.—Their Treasurer’s account will shew the exact state of their finances, and will, with that view, be submitted to the meeting. In that account will be found one item of the most gratifying character—It is the handsome donation of one hundred dollars, made to the Society by Mrs. Elizabeth Lewis of Brunswick. This donation is the more gratifying, as it is the first of any considerable amount ever made to this branch of the Society by that sex, to whose tender piety and gentle charity our principles would seem so congenial. In other parts of our State, the sainted sisters, the Miss Meades, lovely in their lives, and in their deaths not divided, when they could no longer on earth further our objects by their prayers, left to the Society in their wills, a large portion of their worldly property—and the young ladies who have formed the Liberian Society,

have found, in working for the benefit of our institution, the sweetest recreation from the literary and scientific studies they so successfully pursue amid the classic groves of Elmwood.”

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The Union Colonization Society, Delaware, held its annual meeting at Wilmington, on the 17th November last. The influence of the coloured population of our country upon its agriculture, is thus stated by the Society:

“It depreciates our soil, lessens our agricultural revenue, and like the lean kine of Egypt, eats up the fat of the land. It will hardly admit of a question, but that the Southern section of our country would, in a few years, be richer without one slave, than it is now with 1,600,000. Virginia, with 63,000 square miles of territory, (and that well suited to agriculture) and 450,000 slaves, is valued less than the very land of New-York State, a tract of about two-thirds its size.”

We insert another extract, which contains many encouraging facts:

“The Society has laid the foundation, and now waits with patience the aid of the General Government; and Government is only waiting the impulse of the people. The late chief magistrate was an active friend and patron of the Colonization Scheme. We hope the same from his suc-

cessor. The country is awaking to the importance of the subject, and from North to South there is a cry for something to be done. Of 45 Auxiliaries reported a year ago, 2 are in Georgia, 5 in N. Carolina, 8 in Maryland, 9 in New-York, and 16 in Virginia. Since the 4th of last July, near 4,000 dollars have been raised, chiefly in congregational collections, for this object. The Legislatures of Virginia, Maryland, Tennessee, Ohio, N. Jersey, Connecticut, R. Island, and Indiana, have recommended the Colony to the patronage of the Union. The Episcopal Conventions of Virginia and Maryland, the General Assembly of the Presbyterian Church, the Methodist General Conference, and the Baptist General Convention, have recommended it to the attention of their respective churches. New-England is beginning to be active in this work, and whatever she undertakes she will pursue with energy. Emancipations are increasing every day, and the *need* and *use* of this Society rendered more manifest continually."

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The fifth annual meeting of the Norfolk Auxiliary Society, took place on the 2d Jan. 1826. From the interesting Report offered to the meeting, we are encouraged to expect animated co-operation from our friends of that Institution. The departure from

that port of the Indian Chief, with a large number of emigrants, cannot fail to increase the interest which at present exists, and to renew exertions.

We copy the following from the Society's Report:

"There must always be a wide difference, we know, between what men, and even the best of them, are able, and what they will be willing to do. But after all proper abatements are made, we may fairly hope that the justice, and the policy, and the benevolence of our engagement, will continue to recommend it more and more to the minds and hearts of our countrymen; and that our funds will consequently be so far increased as to enable us to send out considerable numbers of the people, from year to year, and at least to establish a large and flourishing Colony of them on their own proper coast. And thus we shall have accomplished the immediate object of our Society, by relieving our country from an useless and pernicious portion of our population, and restoring a number of our fellow creatures to their just rank in the scale of men. At the same time also, we shall have made some reparation, according to our ability, to an injured quarter of the globe, for the wrongs that we have done her, by giving her in our colony another fortress against the piracy of the slave trade, and a

seminary for the instruction of her children in all the happy arts of our own civilized country. And above all, we shall have given her more than all the treasures of the earth, and ample amends for all her sufferings, in the Gospel of our Lord and Saviour Jesus Christ. In the mean time too, whilst we are doing this, we shall have indirectly but powerfully aided the cause of emancipation, by establishing a city of refuge, a safe asylum, to which the pious and humane may send out their liberated slaves, without injury to them or to the community; but with the greatest advantage to both. We shall also have awakened the minds of our people to a deep consideration of their duty and interest in putting away the whole of this black and menacing evil, gradually, safely, and most happily, from our land. And we shall have pointed out to those who wield the power of the people in our legislative halls, in what manner they might use that power for the purest and noblest ends, and to promote all the best and truest interests of our state and country. Whether indeed, after all, we shall attain that *grand consummation* of all our desires, must be left at last to the decision of that ALMIGHTY BEING, *who worketh all things after the counsel of his own will*. At present, however, we rejoice to see that all the signs of the times, and all the

aspects of the heavens, are most auspicious to our fairest and brightest hopes. The establishment of the new republics of South America, and the consequent emancipation of large classes of their population heretofore held in bondage, must naturally redouble all our efforts to imitate their example, in its spirit and with those modifications only which our different circumstances should properly suggest. The exertions too, which British politicians and philanthropists are making to raise the condition of their slaves in the West Indies, from absolute bondage to a partial participation in the rights of freemen, will increase the motives and the facilities to the execution of our own better scheme of removing our bond-men to a happy distance from our shores. The diffusion of the principle too, that political economists are every where urging with so much force, that free labour is incontestably cheaper and more productive than slave, will invigorate all our appeals to benevolence, by adding the weight of interest to that of duty. At the same time also, the decreasing demand for some of those products of our soil which can be raised by black with more comparative advantage, or rather with less comparative disadvantage, than by white labour, and the falling prices of these articles in our foreign markets, by still further diminish-

ing the value of our slaves, will naturally increase the willingness of their owners to free them, and so strengthen all the claims of reason and religion upon their hearts. And over and above all, we are not afraid nor ashamed to avow, in the faces of all the infidels in the world, that we build our hope of ultimate success on our faith in that *sure word of prophecy*, which, as it authorizes us to expect that there shall be a day of universal holiness in the earth, warrants us also to believe that God who sitteth in the Heavens, and shapes and sways the purposes and acts of men to his own ends, (*for he turneth the hearts of the people, as the rivers of water are turned,*) will himself find out and secure the ways and means to extinguish an evil, whose continued existence would be absolutely incompatible with all our notions of an era so happy and so divine. Wherefore, members and friends of the Society, be ye *steadfast, immovable, always abounding in this work of the Lord, forasmuch as ye know that your labour cannot be in vain in the Lord.*"

At the annual meeting of the Troy Colonization Society (State of New-York) Dec. 27th, 1825, it was stated in the Report of the Managers, that "At the time of its organization and immediately

subsequent, some of our citizens became members of it, and felt and expressed their conviction of its importance; but the number was small in the beginning and it has not yet been augmented.— Its establishment was communicated to the parent society, which circumstance has produced an occasional correspondence since; and it was presented, at different times, to the attention of this community; but the efforts, by way of experiment upon public opinion, which were then made to put it into efficient operation, were unaccompanied by much visible effect, and were for the time remitted.

"The object of the Society, however, has been far from being relinquished; for the importance of that object, instead of diminishing either in the estimation of the Society, or that of the public, or assuming a more doubtful shape, has been constantly gaining upon the convictions of our countrymen, and connecting itself more and more extensively with their patriotic anxieties and their philanthropic hopes."

We select one other passage from the same document.

"Notwithstanding the hostility occasionally manifested toward the plans and the progress of the parent Society and its branches, by the jealousy of avarice, or by party spleen, yet the policy on which they are founded is steadily

advancing, combatting popular prejudice and arousing the virtue of the land. The legislatures of many of the slave-holding states have, by their deliberate votes, pronounced that policy to be wholesome and patriotic. The auxiliary societies, which two years ago, were only 20 in number, now amount to nearly 50, besides several committees of correspondence and less formal associations, virtually entitled to be enumerated with them. These facts show that those obstacles which, in a land of energetic free men, are almost the only obstacles which cannot be surmounted—the obstacles of law—are not likely to interpose between the friends of colonization and their hopes, and that there is no reason to fear a hostile legislation. Wherever this subject has been well examined, the most clear-headed and reflecting men—men who are most eminent for their statesman-like abilities and public virtue, have come out the decided advocates of the system.

“The progress of opinion in favour of this great enterprize, is as gratifying as it is admirable; and your committee cannot conclude this report without expressing a fervent hope, that this community will turn their attention to it more than has yet been done,

satisfied that it needs only to be thoroughly examined to be cordially approved.”

We have been favoured also with a valuable Report from the Society in Hudson, in the same state; with a single extract from which, we must conclude our selections. In reference to the expense of Colonization, the Managers observe, “It is not insupportable. This seems the principal objection to our plan. But how came we by this population? By the prevalence for a century of a guilty commerce. And will not the prevalence for a century of a restoring commerce, place them on their own shores? Yes, surely! Let Christians awake, let statesmen fling off apathy, let the community resolve on it, and it will be done.—May we not ask how we ourselves came hither? This vast thrifty nation, how came it to spread over these goodly shores? By emigration. Our adventurous forefathers had obstacles more formidable and privations more painful to endure, than can now be found on yonder coast. They were impelled by the single desire to obtain religious freedom; our emigrants go to secure freedom in its largest, noblest sense, civil, religious, and intellectual.”

CONTRIBUTIONS,

From December 1, 1825, to January 26, 1826.

1825.					
Dec.	1,	To cash from	Auxiliary Society, Powhatan co. Virginia,	55	
	12,	Ditto	do. Rockbridge county, do.	50	
		Ditto	a friend in Alexandria,	5	
	16,	Ditto	College of Hampden Sydney, Prince Edward county, Va.	30	
		Ditto	Auxiliary Society, Massachusetts,	170	
	17,	Ditto	do. Richmond & Manchester, Va.	300	
		Ditto	do. Greenbriar, Va. per Hon. Wm. Smith,	15	
		Ditto	do. Union Colonization Society, Wilmington, Delaware,	50	
		Ditto	Repository during this month,	113	12
1826.					
Jan'y	5,	Ditto	Miram Tracy, of Vermont, per Mr. Wales,	132	
		Ditto	Auxiliary Society, Frederick co. Maryland,	200	
		Ditto	M. Tracy, of Vermont, for sundry subscribers,	95	
		Ditto	do. for Repository,	30	
		Ditto	Mr. Garnsey, per Hon. John W. Taylor,	10	
		Ditto	W. B. Randolph, near Richmond, Virginia,	8	
		Ditto	— for Repository,	2	
	6,	Ditto	Auxiliary Society, Augusta, Va. per M'Donald & Ridgely,	75	
		Ditto	Rev. J. Watts, collections in his church, Franklin, Va.	7	25
		Ditto	Auxiliary Society, New Hampshire, per Gov. Bell,	406	
		Ditto	do. Petersburg, Va. per G. P. Disosway,	240	
	7,	Ditto	Rev. Wm. Meade, on account of a legacy from his sister, Susan Meade,	1,670	
Jan'y	7,	Ditto	Rev. Wm. Meade, for do. by his sister, Lucy Meade,	50	
	13,	Ditto	proceeds of collections in Virginia, by Mr. E. Bacon,	33	31
		Ditto	Geo. W. P. Custis, esq. his annual subscription,	10	
		Ditto	Rev. Daniel Baker,	1	
		Ditto	Hon. S. Van Rensselaer,	30	
		Ditto	Auxiliary Society, Nansemond county, Va.	100	
		Ditto	Thos. Hastings, esq. Utica, collected by him,	80	17
	21,	Ditto	Rev. E. Andrews, of Norwich, New York—collected from his congregation on new-year's day,	13	
		Ditto	do. do. from Miss Lydia Steers,	1	
		Ditto	do. do. from Miss Mary Ann Harper,	1	
		Ditto	Liberian Society, at Mrs. Garnett's school, Va.	30	
		Ditto	N. S. Prime, Cambridge, N. Y. per collections in Presbyterian Church,	15	
		Ditto	Repository during this month,	48	
	26,	Ditto	Ballard G. Payne, esq. Treasurer Auxiliary Society, Fluvanna, Va. per hon. W. C. Rives,	60	

The following donations are included in the amount remitted at sundry times, by the Rev. Mr. Niles, and published in the Treasurer's account.

Two friends, Andover, Ms.	\$2	A. Martin, Hallowell, Me.	1
Miss E. Foster, do.	2	J. Bovey, do.	1
Jonathan Tyler, do.	2	Dole & Stickney, do.	5
John Foster, do.	7 50	N. Moody, do.	3
Contribution at Mr. Ballon's		H. Getchill, do.	2
Meeting House, Boston, -	21 52	E. Goodall, do.	3
A friend, Boston, - - -	15	A. Nourse, do.	3
Two friends, \$1 each, two		E. Bond, do.	1
friends \$5 each, do.	12	S. P. Ingraham, do.	2
Dr. Wm. P. Greenwood, Boston,	20	P. Stickney, do.	1
Willis & Hallock, do.	10	F. Glazier, do.	1
Two friends, do.	26 44	S. C. Lee, Winthrop Me.	10
Dea. M. Grant, do.	10	A. Barret, do.	5
Three friends, \$1 each. do.	3	Rev. D. Thurston, \$1 his	
S. Beal, do.	3 75	children, 35 cents, do.	1 35
Henry Wainwright, do.	15	James Bridge, Augusta, Me.	5
A friend, do.	5	E. J. Bridge, do.	5
Joseph King, do.	3 50	C. Williams, do.	5
Two friends, do.	3 50	H. W. Fuller, do.	3
Two friends, do.	35	John Eveleth, do.	5
A friend by Rev. Dr. Chan-		Rev. B. Tappan, do.	5
ning, do.	10	John Davis, do.	5
A friend, do.	4 75	D. Williams, do.	5
Contribution at Federal street		Wm. Emmons, do.	4
Church, do.	53 56	A poor Woman, do.	1
T. Eustis, do.	12	E. Craig, do.	1
G. Domett, do.	5	T. W. Smith, do.	2
A friend, do.	5	B. Davis, do.	1
Rev. A. Holmes, Cambridge,		J. Gage, do.	2
Ms. - - -	10	Hope, do.	1
Contributions in W. A. Holme's		P. Dillingham, do.	1
Church, do.	34 26	C. Hanlen, do.	1
Contributions in Charlestown,		A friend, do.	1
Ms. - - -	36 60	B. Mason, do.	3
Do. in South Boston,	9 15	Contributions in Rev. B. Tap-	
Do. 1st Church, Portland, Me.	101	pan's Meeting house, do.	22 32
Do. 2d do.	66 36	Do. in Methodist Meeting	
Do. in Rev. Dr. Gillet's Church		house, do.	12 91
Hallowell, Me. - - -	23	Thomas Rice, Winslow, Me.	10
Charles Dummer, Hallowell, Me.	10	Contribution do.	4 44
Benj. Vaughan, do.	10	Do. in Mr. Adam's Church,	
Thomas Bond, do.	5	Vassalboro, Me.	9 75
J. Clark, do.	5	Do. in Charity boxes, do.	2
Benj. Wales, do.	5	Contribution, Waterville, Me.	6 12
R. Gardner, do.	5	Do. by a few ladies, do.	11 66
J. Barstow, do.	5	Aser Reddington jr. do.	3
S. Kendall, do.	5	Nath. Gilman, do.	2
G. Farrell, do.	5	A friend, do.	1
J. K. Gilman, do.	5	R. H. Gardner, Gardner, Me.	10
C. Spaulding, do.	5	E. Swann, do.	5
J. Gow, do.	5	J. Stone, do.	5
Jerh. Dummer, do.	5	R. G. Robinson, do.	5
J. Sewall, do.	5	D. Neal, do.	5
T. Dennis, do.	1	Ann Evans, do.	2
J. Moore, do.	4		

P. Adams, Gardner, Me.	2	N. D. Appleton 3, A. Noble	
M. Woodward, do.	1	50 cents, Alfred, Me.	3 50
S. Bradstreet, do.	2	G. W. Rodgers 1, a friend 2, a	
A. Plummer, do.	2	friend 37½ cents. do.	3 37
J. Davis, do.	3	John Williams, Dover, N. H.	15
E. McLellen, do.	1	J. Riley 10, W. Flagg 10, do.	20
B. Cook, do.	2	J. Wheeler 10, Wm. Palmer	
David Dunlap, Brunswick, Me.	10	5, do.	15
Contribution in Rev. Mr. Meade's		S. Wyatt 5, A. Peirce 5, do.	10
Society, do.	31 31	M. Varney 5, C. Goss 5, do.	10
Present Mr. Allen, (in books,) 40		M. Noble 5, J. Fisk 5, do.	10
In Saco & Biddeford, Me.		S. Goodwin 5, J. Chase 5, do.	10
Sarah Cleaves, do.	30	J. Gould 5, J. W. Mellen 3, do.	8
Mary Cleaves, do.	5	Wm. Woodman 3, A. Freeman	
Almira Cleaves, do.	5	3, do.	6
D. Granger, do.	5	R. Hubbard 3, P. Cashing 3, do.	6
A. Leamman, do.	5	J. Daw 3, G. Pendexter 3, do.	6
E. Shepley, do.	5	M. Williams 3, D. M. Christie	
S. Moody, do.	5	3, do.	6
J. Spring, do.	5	W. L. Porter 2, a female	
J. Tucker, do.	5	friend 2, do.	4
J. Cleaves, do.	5	A female friend 2, J. White-	
J. King, do.	5	house 2, do.	4
S. Merrill, do.	5	B. Barnes 2, E. D. Chamber-	
K. C. Shannon, do.	5	lin 2, do.	4
S. E. Cole, do.	5	J. C. Sewall 2, W. H. Delano	
Hannah Hartley do.	2	2, do.	4
E. Dean 1, M. Bradbury 3, do.	4	G. W. F. Mellen 2, Wm. Per-	
A friend 2, a friend 3, do.	5	kins 2, do.	4
J. Jordan 3, E. Goodale 2 do.	5	Five friends 1 each, do.	5
N. Snow 3, a friend 2, A. Her-		A. A. T. 1, a friend 50 cents,	
sey 3, do.	8	Do. 25 cents, do.	1 75
E. Moulton 1, J. Chadwick 2, do.	3	S. Daw, S. Smith, G. Piper,	
J. Tucker jr. 1, J. G. B. Snow 3, do.	4	D. Murray, J. Tapley, W.	
Wm. Cutts 3, G. Thatcher 3, do.	6	B—J. W. Hayes, C. Adarrs	
S. Fairfield 1, H. B. C. Greene		1 each, do.	8
2, do.	3	L. B. Tibbets 2, do.	2
S. Norvell, Kennebunk Port,		Contributions in Rev Dr. Nic-	
Me.	10	hol's Parish, Portland Me.	101
J. Perkins, do.	5	Do. in Rev. Dr. Payson's	
C. Bourne, do.	5	Parish, do.	66 36
J. M. Hayes, do.	7	Rev. P. B. Ripley, do.	5
G. Wheelwright, do.	10	A friend, do.	1 75
E. Perkins, do.	5		
J. G. Perkins, do.	3		
D. Townson, do.	3		
B. Bourne, do.	5		
B. Smart, do.	5		
Wm. Jefford, do.	5		
J. Storer 10, Wm. P. Storer 5,			
Kennebunk, Me.	15		
Wm. Lord 10, O. Burnham 5, do.	15		
J. Dane 5, a friend 5, do.	10		
R. Curtis 5, J. Moody 5, do.	10		
J. Hatch 5, J. Perkins 1, do.	6		
J. Lord 3, J. Law 3, do.	6		
E. Hardy 1, B. Palmer 2, do.	3		
E. Bourne 1, a friend 2, do.	3		
Mrs. J. Holmes, Alfred, Me.	6		
J. Bradbury 5, J. W. Stone 5, do.	10		
D. Goodcrow 3, a friend 2, do.	5		

The following have been constituted life members, amount of subscriptions also included in the Treasurer's account.

Rev. W. Jenks, Boston,	\$30
Rev. Paul Dean, do.	30
Rev. Mr. Steetre, do.	30
Rev. Mr. Merritt, do.	30
Wm. B. Bradford, do.	50
Rev. D. B. Palmer, Charleston,	
S. C.	30
Dea. Levi Farwell, Cambridge,	
Ms.	30

Rev. S. Everitt, (by his Society) Hallowell, Me.	30	Do. Gt. Barrington, do.	10 60
Rev. E. Gillet, D. D. do.		Do. Sheffield, do.	9
by the ladies of his Society, per Miss H. Dummer,	30	Do. Lenox, do.	20 15
Rev. B. Tappan, Augusta, Me.		Do. Bolton, do.	3 59
by ladies of Augusta, do.	30	Do. Hinsdale, do.	14 02
John Dunlap, Brunswick, Me.	30	Do. Cummington, do.	7
Danl. W. Lord, (from Mrs. P. Lord,) Kennebunk Port, Me.	30	Do. Plainfield, do.	6 76
Charles A. Lord, do.	30	Do. Ashfield, do.	13 68
Rev. J. P. Fessenden, do.		Do. Conway, do.	27 69
by ladies of his Parish,	30	Col. David Mack, Middlefield, Mass. to constitute himself a life member of the Society,	30
C. W. Williams, Kennebunk, Me.	30	A friend of the Society, Hartford, Vt.	2
Rev. Nath. H. Fletcher, do.		Hartford, Vt. July 3d,	11 66
by ladies of his Society,	30	Post-Mill Village, Thetford, Vt. July 4th,	8 13
Rev. Mr. Douglas, Alfred, Me.		Halifax, Vt. July, 17th,	4
by ladies of his Society,	30	Hadley, Mass. do.	21 22
Rev. J. N. Maffit, Dover, N. H.		Amherst, do.	16
by ladies of the Factory,	30	Feeding-Hills, do. 24th,	2 08
Rev. Joseph W. Clary, Dover, N. H.		Brimfield, do. 27th,	7
by ladies of his Society, per Miss S. Green,	30	Monson, do. 28th,	10
Rev. S. Ten. Broeck, Portland, Me.		South Wilbraham, 29th,	6 54
by ladies of St. Paul's Church,	33 50	Longmeadow, do. 31st,	10 72
		Enfield, Con. do.	4 52
		Suffield, do.	3 69
		Windsor, do. August 2d,	3 22
		Westfield, Mass. do. 5th,	7 20
		Springfield, do. 7th,	17 21
		Deerfield, do. 14th,	25 29
		Greenfield, do.	21 13
		Col. T. E. Trask, Springfield, Mass.	10
		Samuel Orne, esq. do.	10
		Hon. John Hooker, do.	5
		Oliver B. Morris, esq. do.	2
		Capt. Joseph Carew, do.	3
		Daniel Bouticou, esq. do.	2
		Col. Roswell Lee, do.	2
		Rufus Flint, esq. Monson, Mass.	2
		Timothy Pachard, esq. do.	1
		B. Fuller, do.	1
		Luther Loomis, Suffield, Con.	1
		A friend, Springfield, Mass.	51

The following are donations collected by the Rev. Myron Tracy, of Vermont, and included in the amount received from him by the Treasurer.

Contribution, Sunderland, Mass. 26 Sept.	\$11 38
Rev. Preserved Smith, War- wick, Mass.	1
Dea. Ebenezer Pierce do.	1
Individuals, do.	75
Individuals, Northfield, Mass.	7 70
Society of Shakers, Lebanon, N. York,	4
Individuals, South Adams, Mass.	1 50
Contribution, North Adams, Mass.	6 56
Do. Williamstown, do.	27 03
Do. Richmond, do.	2 25
Do. Pittsfield, do.	26 10
Do. Lee, do.	24 83
Do. Stockbridge, do.	21 02
Individuals, Sandisfield, do.	1 35
Contribution, Becket, do.	4 12
Do. New-Marlborough, do.	8 17

The following is a list of life-members, as transmitted by the Rev. Mr. Sessions, and their contributions are included in the amount received by the Treasurer from him.

Rev. Stephen Gano, D. D. Providence,	
Rev. James Wilson, do.	
Rev. Henry Edes, do.	
Rev. Nathan B. Crocker, do.	
Rev. William Patten, D. D. New Port,	


Rev. Sylvester Holmes, New Bedford,
Mass.
Rev. Orville Dewey, do.
Rev. Seth F. Swift, Nantucket, Mass.
Rev. Stephen Bailey, do.

Rev. James Kendall, D. D. Plymouth,
Mass.
Rev. Frederick Freeman, do.
Rev. Zephaniah Willis, Kingston, Mass.
Rev. John Allyn, D. D. Duxbury, Mass.

BENEVOLENCE OF AN AFRICAN.

A young lady in the city of New York, on a weekly visit from a Bible Association, chanced to step into a low cellar, where she found an aged coloured woman, far gone in a consumption, her husband also, far advanced, sitting by her bed-side, and another coloured woman, about forty, acting in the capacity of a nurse. When the sick woman understood the merciful errand of the visitor, her countenance assumed a mild and joyous expression. She then professed her steadfast hope in the merits of her Redeemer, and gave the following account of her life: "A few years ago, she was a slave in New Orleans, but the industry of herself and husband, had enabled them to purchase their freedom and to lay up about 400 dollars. She heard one morning that a number of servants were to be sold at auction. She felt a strong desire to redeem one of them, saying to herself, this done,

I can depart in peace. She effected her purpose, paying for one of the women 250 dollars. But now thought she, I must afford her the privileges of the Gospel. She took passage for herself, husband, and liberated friend, for New York. When they landed, she addressed the object of her charity in this language: "Now you are in a free State, and can enjoy the privileges of the Gospel; all that I ask for my kindness to you is, that you strive to make your peace with God. If you live with me, and with me work for your support, I shall be rejoiced;—you are at liberty to do as you please." She that was redeemed accepted the invitation, and now rejoices in the favour of God. The conduct of this aged, illiterate African, is a striking example of the power of religion, and her example deserving the highest commendation.—*N. Y. Observer.*

 A few donations received by the Rev. Mr. NILES, will appear in our next.

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JUDGE MARSHALL'S OPINION.

We publish, with pleasure, the following very able and interesting decision of the Chief Justice of the United States, in reference to a vessel captured and brought in for adjudication, under the acts of Congress for the suppression of the Slave Trade :

Mr. Chief Justice MARSHALL delivered the opinion of the Court, and, after stating the case, proceeded as follows :

In prosecuting this appeal, the United States assert no property in themselves. They appear in the character of guardians, or next friends, of these Africans, who are brought, without any act of their own, into the bosom of our country, insist on their right to freedom, and submit their claim to the laws of the land, and to the tribunals of the nation.

The Consuls of Spain and Portugal, respectively, demanded

these Africans as slaves, who have, in the regular course of legitimate commerce, been acquired as property by the subjects of their respective sovereigns, and claim their restitution under the laws of the United States.

In examining claims of this momentous importance; claims in which the sacred rights of liberty and of property come in conflict with each other; which have drawn from the bar a degree of talent and of eloquence, worthy of the questions that have been discussed; this Court must not yield to feelings which might seduce it from the path of duty, and must obey the mandate of the law.

That the course of opinion on the slave trade should be unsettled, ought to excite no surprise.

The Christian and civilized nations of the world, with whom we have most intercourse, have all been engaged in it. However abhorrent this traffic may be to a mind whose original feelings are not blunted by familiarity with the practice, it has been sanctioned in modern times by the laws of all nations who possess distant colonies, each of whom has engaged in it as a common commercial business which no other could rightfully interrupt. It has claimed all the sanction which could be derived from long usage, and general acquiescence. That trade could not be considered as contrary to the law of nations which was authorized and protected by the laws of all commercial nations; the right to carry on which was claimed by each, and allowed by each.

The course of unexamined opinion, which was founded on this inveterate usage, received its first check in America; and, as soon as these States acquired the right of self-government, the traffic was forbidden by most of them. In the beginning of this century, several humane and enlightened individuals of Great Britain devoted themselves to the cause of the Africans; and, by frequent appeals to the nation, in which the enormity of this commerce was unveiled, and exposed to the public eye, the general sentiment was at length roused against it,

and the feelings of justice and humanity, regaining their long lost ascendancy, prevailed so far in the British parliament as to obtain an act for its abolition. The utmost efforts of the British government, as well as of that of the United States, have since been assiduously employed in its suppression. It has been denounced by both in terms of great severity, and those concerned in it are subjected to the heaviest penalties which law can inflict. In addition to these measures operating on their own people, they have used all their influence to bring other nations into the same system, and to interdict this trade by the consent of all.

Public sentiment has, in both countries, kept pace with the measures of government; and the opinion is extensively, if not universally entertained, that this unnatural traffic ought to be suppressed. While its illegality is asserted by some governments, but not admitted by all; while the detestation in which it is held is growing daily, and even those nations who tolerate it in fact, almost disavow their own conduct, and rather connive at, than legalize, the acts of their subjects; it is not wonderful that public feeling should march somewhat in advance of strict law, and that opposite opinions should be entertained on the precise cases in

which our own laws may control and limit the practice of others. Indeed, we ought not to be surprised, if, on this novel series of cases, even Courts of justice should, in some instances, have carried the principle of suppression farther than a more deliberate consideration of the subject would justify.

The *Amedie*, (1 *Acton's Rep.* 240.) which was an American vessel employed in the African trade, was captured by a British cruiser, and condemned in the Vice-Admiralty Court of Tortola. An appeal was prayed; and Sir William Grant, in delivering the opinion of the Court, said, that the trade being then declared unjust and unlawful by Great Britain, "a claimant could have no right, upon principles of universal law, to claim restitution in a prize Court, of human beings carried as his slaves. He must show some right that has been violated by the capture, some property of which he has been dispossessed, and to which he ought to be restored. In this case, the laws of the claimant's country allow of no right of property such as he claims. There can, therefore, be no right of restitution. The consequence is, that the judgment must be affirmed."

The *Fortuna* (1 *Dodson's Rep.* 81.) was condemned on the authority of the *Amedie*, and the

same principle was again affirmed.

The *Diana* (1 *Dodson's Rep.* 95.) was a Swedish vessel, captured with a cargo of slaves, by a British cruiser, and condemned in the Court of Vice-Admiralty at Sierra Leone. This sentence was reversed on appeal, and Sir William Scott, in pronouncing the sentence of reversal, said, "the condemnation also took place on a principle which this Court cannot in any manner recognise, inasmuch as the sentence affirms, 'that the slave trade, from motives of humanity, hath been abolished by most civilized nations, and is not, at the present time, legally authorized by any.' This appears to me to be an assertion by no means sustainable." The ship and cargo were restored, on the principle that the trade was allowed by the laws of Sweden.

The principle common to these cases is, that the legality of the capture of a vessel engaged in the slave trade, depends on the law of the country to which the vessel belongs. If that law gives its sanction to the trade, restitution will be decreed; if that law prohibits it, the vessel and cargo will be condemned as good prize.

This whole subject came on afterwards to be considered in the *Louis*, (2 *Dodson's Rep.* 238.) The opinion of Sir William Scott, in that case, demonstrates

the attention he had bestowed upon it, and gives full assurance that it may be considered as settling the law in the British Courts of Admiralty as far as it goes.

The *Louis* was a French vessel, captured on a slaving voyage, before she had purchased any slaves, brought into Sierra Leone, and condemned by the Vice-Admiralty Court at that place. On an appeal to the Court of Admiralty in England, the sentence was reversed.

In the very full and elaborate opinion given on this case, Sir William Scott, in explicit terms, lays down the broad principle, that the right of search is confined to a state of war. It is a right strictly belligerent in its character, which can never be exercised by a nation at peace, except against professed pirates, who are the enemies of the human race. The act of trading in slaves, however detestable, was not, he said, "the act of freebooters, enemies of the human race, renouncing every country, and ravaging every country, in its coasts and vessels, indiscriminately." It was not piracy.

He also said, that this trade could not be pronounced contrary to the law of nations. "A Court, in the administration of law, cannot attribute criminality to an act where the law imputes none. It must look to the legal standard of morality; and, upon

a question of this nature, that standard must be founded in the law of nations, as fixed and evidenced by general, and ancient, and admitted practice, by treaties, and by the general tenor of the laws and ordinances, and the formal transactions of civilized states; and, looking to those authorities, he found a difficulty in maintaining that the transaction was legally criminal."

The right of visitation and search being strictly a belligerent right, and the slave trade being neither piratical, nor contrary to the law of nations, the principle is asserted and maintained with great strength of reasoning, that it cannot be exercised on the vessels of a foreign power, unless permitted by treaty. France had refused to assent to the insertion of such an article in her treaty with Great Britain, and, consequently, the right could not be exercised on the high seas by a British cruiser on a French vessel.

"It is pressed as a difficulty," says the Judge, "what is to be done, if a French ship, laden with slaves, is brought in? I answer, without hesitation, restore the possession which has been unlawfully devested; rescind the illegal act done by your own subject, and leave the foreigner to the justice of his own country."

This reasoning goes far in support of the proposition, that, in the British Courts of Admiralty,

the vessel even of a nation which had forbidden the slave trade, but had not conceded the right of search, must, if wrongfully brought in, be restored to the original owner. But the Judge goes farther, and shows, that no evidence existed to prove that France had, by law, forbidden that trade. Consequently, for this reason, as well as for that previously assigned, the sentence of condemnation was reversed, and restitution awarded.

In the United States, different opinions have been entertained in the different Circuits and Districts; and the subject is now, for the first time, before this Court.

The question, whether the slave trade is prohibited by the law of nations has been seriously propounded, and both the affirmative and negative of the proposition have been maintained with equal earnestness.

That it is contrary to the law of nature will scarcely be denied. That every man has a natural right to the fruits of his own labour, is generally admitted; and that no other person can rightfully deprive him of those fruits, and appropriate them against his will, seems to be the necessary result of this admission. But from the earliest times war has existed, and war confers rights in which all have acquiesced. Among the most enlightened nations of antiquity, one of these was, that

the victor might enslave the vanquished. This, which was the usage of all, could not be pronounced repugnant to the law of nations, which is certainly to be tried by the test of general usage. That which has received the assent of all, must be the law of all.

Slavery, then, has its origin in force; but as the world has agreed that it is a legitimate result of force, the state of things which is thus produced by general consent, cannot be pronounced unlawful.

Throughout Christendom, this harsh rule has been exploded, and war is no longer considered as giving a right to enslave captives. But this triumph of humanity has not been universal. The parties to the modern law of nations do not propagate their principles by force; and Africa has not yet adopted them. Throughout the whole extent of that immense continent, so far as we know its history, it is still the law of nations that prisoners are slaves. Can those who have themselves renounced this law, be permitted to participate in its effects by purchasing the beings who are its victims?

Whatever might be the answer of a moralist to this question, a jurist must search for its legal solution, in those principles of action which are sanctioned by the usages, the national acts, and the general assent, of that portion of

the world of which he considers himself as a part, and to whose law the appeal is made. If we resort to this standard as the test of international law, the question, as has already been observed, is decided in favour of the legality of the trade. Both Europe and America embarked in it; and for nearly two centuries, it was carried on without opposition, and without censure. A jurist could not say, that a practice thus supported was illegal, and that those who engaged in it might be punished, either personally, or by deprivation of property.

In this commerce, thus sanctioned by universal assent, every nation had an equal right to engage. How is this right to be lost? Each may renounce it for its own people; but can this renunciation affect others?

No principle of general law is more universally acknowledged, than the perfect equality of nations. Russia and Geneva have equal rights. It results from this equality, that no one can rightfully impose a rule on another. Each legislates for itself, but its legislation can operate on itself alone. A right, then, which is vested in all by the consent of all, can be divested only by consent; and this trade, in which all have participated, must remain lawful to those who cannot be induced to relinquish it. As no nation can prescribe a rule for others, none

can make a law of nations; and this traffic remains lawful to those whose governments have not forbidden it.

If it is consistent with the law of nations, it cannot in itself be piracy. It can be made so only by statute; and the obligation of the statute cannot transcend the legislative power of the state which may enact it.

If it be neither repugnant to the law of nations, nor piracy, it is almost superfluous to say in this Court, that the right of bringing in for adjudication in time of peace, even where the vessel belongs to a nation which has prohibited the trade, cannot exist. The Courts of no country execute the penal laws of another; and the course of the American government on the subject of visitation and search, would decide any case in which that right had been exercised by an American cruiser, on the vessel of a foreign nation, not violating our municipal laws, against the captors.

It follows, that a foreign vessel engaged in the African slave trade, captured on the high seas in time of peace, by an American cruiser, and brought in for adjudication, would be restored.

The general question being disposed of, it remains to examine the circumstances of the particular case.

The Antelope, a vessel unques-

tionably belonging to Spanish subjects, was captured while receiving a cargo of Africans on the coast of Africa, by the Arraganta, a privateer which was manned in Baltimore, and is said to have been then under the flag of the Oriental republic. Some other vessels, said to be Portuguese, engaged in the same traffic, were previously plundered, and the slaves taken from them, as well as from another vessel then in the same port, were put on board the Antelope, of which vessel the Arraganta took possession, landed her crew, and put on board a prize master and prize crew. Both vessels proceeded to the coast of Brazil, where the Arraganta was wrecked, and her captain and crew either lost or made prisoners.

The Antelope, whose name was changed to the General Ramirez, after an ineffectual attempt to sell the Africans on board at Surinam, arrived off the coast of Florida, and was hovering on that coast, near that of the United States, for several days. Supposing her to be a pirate, or a vessel wishing to smuggle slaves into the United States, Captain Jackson, of the revenue cutter Dallas, went in quest of her, and finding her laden with slaves, commanded by officers who were citizens of the United States, with a crew who spoke English, brought her in for adjudication.

She was libelled by the Vice Consuls of Spain and Portugal, each of whom claim that portion of the slaves which were conjectured to belong to the subjects of their respective sovereigns; which claims are opposed by the United States on behalf of the Africans.

In the argument, the question on whom the *onus probandi* is imposed, has been considered as of great importance, and the testimony adduced by the parties has been critically examined. It is contended, that the Antelope, having been wrongfully dispossessed of her slaves by American citizens, and being now, together with her cargo, in the power of the United States, ought to be restored without farther inquiry, to those out of whose possession she was thus wrongfully taken. No proof of property, it is said, ought to be required. Possession is in such a case evidence of property.

Conceding this as a general proposition, the counsel for the United States deny its application to this case. A distinction is taken between *men* who are generally free, and *goods*, which are always property. Although, with respect to the last, possession may constitute the only proof of property which is demandable, something more is necessary where men are claimed. Some proof should be exhibited that the possession was legally acquired. A

distinction has been also drawn between Africans unlawfully taken from the subjects of a foreign power by persons acting under the authority of the United States, and Africans first captured by a belligerent privateer, or by a pirate, and then brought rightfully into the United States, under a reasonable apprehension that a violation of their laws was intended. Being rightfully in the possession of an American Court, that Court, it is contended, must be governed by the laws of its own country; and the condition of these Africans must depend on the laws of the United States, not on the laws of Spain and Portugal.

Had the *Arraganta* been a regularly commissioned cruiser, which had committed no infraction of the neutrality of the United States, her capture of the *Antelope* must have been considered as lawful, and no question could have arisen respecting the rights of the original claimants. The question of prize or no prize belongs solely to the Courts of the captor. But, having violated the neutrality of the United States, and having entered our ports, not voluntarily, but under coercion, some difficulty exists respecting the extent of the obligation to restore, on the mere proof of former possession, which is imposed on this government.

If, as is charged in the libels of both the Consuls, as well as of

the United States, she was a pirate, hovering on the coast with intent to introduce slaves in violation of the laws of the United States, our treaty requires that property rescued from pirates shall be restored to the Spanish owner on his making proof of his property.

Whether the General Ramirez, originally the *Antelope*, is to be considered as the prize of a commissioned belligerent ship of war unlawfully equipped in the United States, or as a pirate, it seems proper to make some inquiry into the title of the claimants.

In support of the Spanish claim, testimony is produced, showing the documents under which the *Antelope* sailed from the Havana on the voyage on which she was captured; that she was owned by a Spanish house of trade in that place; that she was employed in the business of purchasing slaves, and had purchased and taken on board a considerable number, when she was seized as prize by the *Arraganta*.

Whether, on this proof, Africans brought into the United States, under the various circumstances belonging to this case, ought to be restored or not, is a question on which much difficulty has been felt. It is unnecessary to state the reasons in support of the affirmative or negative answer to it, because the Court is divided on it, and, consequently, no prin-

ciple is settled. So much of the decrees of the Circuit Court as directs restitution to the Spanish claimant of the Africans found on board the Antelope when she was captured by the Arraganta, is affirmed.

There is some difficulty in ascertaining their number. The libel claims one hundred and fifty as belonging to Spanish subjects, and charges that one hundred or more of these were on board the Antelope. Grondona and Ximenes, Spanish officers of the Antelope before her capture, both depose positively to the number of one hundred and sixty-six. Some deduction, however, is to be made from the weight of Grondona's testimony, because, he says, in one of his depositions, that he did not count the slaves on the last day when some were brought on board, and adds, that he had lost his papers, and spoke from memory, and from the information he had received from others of the crew, after his arrival in the Havana. Such of the crew as were examined, concur with Grondona and Ximenes as to numbers.

The depositions of the Spanish witnesses on this point, are opposed by those of John Smith, the Captain of the General Ramirez, and William Brunton, one of the crew of the Arraganta, who was transferred to the Antelope.

John Smith deposes, that ninety-three Africans were found on

board the Antelope when captured, which he believes to have been Spanish property. He also says, that one hundred and eighty-three were taken out of Portuguese vessels.

William Brunton deposes, that more slaves were taken out of the Portuguese ship than were in any other, and that ninety odd were represented by the crew to have been on board the Antelope when she was captured.

If, to the positive testimony of these witnesses, we add the inference to be drawn from the statement of the libel, and the improbability that so large a number of Africans as are claimed could have been procured, under the circumstances in which the Antelope was placed, between the 13th, when she was liberated by the first pirate who seized her, and the 23d, when she was finally captured, we are rather disposed to think the weight of testimony is in favour of the smaller number. But supposing perfect equality in this respect, the decision ought, we think, to be against the claimant.

Whatever doubts may attend the question whether the Spanish claimants are entitled to restitution of all the Africans taken out of their possession with the Antelope, we cannot doubt the propriety of demanding ample proof of the extent of that possession. Every legal principle which re-

quires the plaintiff to prove his claim in any case, applies with full force to this point; and no countervailing consideration exists. The *onus probandi*, as to the number of Africans which were on board when the vessel was captured, unquestionably lies on the Spanish libellants. Their proof is not satisfactory beyond ninety-three. The individuals who compose this number must be designated to the satisfaction of the Circuit Court.

We proceed next to consider the libel of the Vice-Consul of Portugal. It claims one hundred and thirty slaves, or more, "all of whom, as the libellant is informed and believes," are the property of a subject or subjects of his Most Faithful Majesty; and although "the rightful owners of such slaves be not at this time individually and certainly known to the libellant, he hopes and expects soon to discover them."

John Smith, and William Brunton, whose depositions have already been noticed, both state, that several Africans were taken out of Portuguese vessels; but neither of them state the means by which they ascertained the national characters of the vessels they had plundered. It does not appear that their opinions were founded on any other fact than the flag under which the vessels sailed. Grondona, also, states the

plunder of a Portuguese vessel, lying in the same port, and engaged in the same traffic with the Antelope when she was captured; but his testimony is entirely destitute of all those circumstances which would enable us to say, that he had any knowledge of the real character of the vessel, other than was derived from her flag. The case furnishes no testimony of any description, other than these general declarations, that the proprietors of the Africans now claimed by the Vice-Consul of Portugal, were the subjects of his king; nor is there any allusion to the individuals to whom they belong. These vessels were plundered in March, 1820, and the libel was filed in August of the same year. From that time to this, a period of more than five years, no subject of the crown of Portugal has appeared to assert his title to this property, no individual has been designated as its probable owner. This inattention to a subject of so much real interest, this total disregard of a valuable property, is so contrary to the common course of human action, as to justify serious suspicion that the real owner dares not avow himself.

That Americans, and others, who cannot use the flag of their own nation, carry on this criminal and inhuman traffic under the flags of other countries, is a fact of such general notoriety, that

Courts of admiralty may act upon it. It cannot be necessary to take particular depositions to prove a fact which is matter of general and public history. This long, and otherwise unaccountable absence, of any Portuguese claimant, furnishes irresistible testimony, that no such claimant exists, and that the real owner belongs to some other nation, and feels the necessity of concealment.

An attempt has been made to supply this defect of testimony, by adducing a letter from the secretary to whose department the foreign relations of Portugal are supposed to be intrusted, suggesting the means of transporting to Portugal those slaves which may be in the possession of the Vice-Consul, as the property of his fellow subjects. Allow to this document all the effect which can be claimed for it, and it can do no more than supply the want of an express power from the owners of the slaves to receive them. It cannot be considered as ascertaining the owners, or as proving their property.

The difficulty, then, is not diminished by this paper. These Africans still remain unclaimed by the owner, or by any person professing to know the owner. They are rightfully taken from American citizens, and placed in possession of the law. No property whatever in them is shown. It is said, that possession, in a

case of this description, is equivalent to property. Could this be conceded, who had the possession? From whom were they taken by the Arraganta? It is not alleged that they are the property of the crown, but of some individual. Who is that individual? No such person is shown to exist, and his existence, after such a lapse of time, cannot be presumed.

The libel, which claims them for persons entirely unknown, alleges a state of things which is *prima facie* evidence of an intent to violate the laws of the United States, by the commission of an act which, according to those laws, entitles these men to freedom. Nothing whatever can interpose to arrest the course of the law, but the title of the real proprietor. No such title appears, and every presumption is against its existence.

We think, then, that all the Africans, now in possession of the Marshal for the District of Georgia, and under the control of the Circuit Court of the United States for that District, which were brought in with the Antelope, otherwise called the General Ramirez, except those which may be designated as the property of the Spanish claimants, ought to be delivered up to the United States, to be disposed of according to law. So much of the sentence of the Circuit Court as is contrary to this opinion, is to be reversed, and the residue affirmed.

OF THE STATE OF VASSALAGE EXISTING AMONG THE AFRICANS.

Many individuals, and perhaps the public generally, entertain erroneous opinions, respecting slavery as it exists among the African nations. The state of most, who are held in servitude in Africa, differs materially from that to which the same name is applied in the West Indies, and in our own country. The following article shows, we think, conclusively, that many, if not most of the vendible slaves, are reduced to this condition merely for the purpose of sale, and that the motives offered by slave-traders have instigated these ignorant tribes to array themselves in hostility against each other. The dispositions of the Africans are not naturally warlike. But the more civilized, yet the more barbarous, have stirred them up to the commission of every outrage, and to the violation of all the rights and charities of social and domestic life. That extensive tracts of country have been well nigh depopulated by the slave trade is unquestionable. Nor have we less evidence to believe, that were this traffic suppressed, those who are in servitude among the Africans, would have secured to them most of the comforts and privileges, which can be enjoyed by rude and unenlightened men. The subsequent extract is from the great work of Stephens on West

Indian slavery, as it exists in point of law; a work which has already exerted a powerful influence on the opinions of the British nation. Mr. Stephens observes,

"I give the following extracts from evidence to which no apologist of the trade can object, because it was adduced by the slave traders themselves, in support of their bad cause before a committee of the Privy Council. I the rather do so, because the report I extract from is in few hands, and not likely to be reprinted.

"James Penny, Esq. an African merchant, who during eighteen years had, as captain and mate of slave ships, traded to every part of the coast, had resided two years as a slave factor in Africa, and at the time of giving his evidence was one of the Liverpool petitioners, and delegates against the abolition of the slave trade, said: 'There are also native slaves in this country. Three-fourths of the inhabitants are slaves—domestic slavery is very prevalent in this country—their domestic slaves are never sold except for crimes. They are tried for their crimes, and the number of slaves is so great, that the government would be afraid of committing any act of injustice for fear of a revolt.'

"Governor Dalzell, a witness on the same side, who resided three years on the Gold Coast, gave the following account of the same class of persons, whom he more properly called *vassals*: 'The Gold Coast is divided into a number of petty states, governed by chiefs or caboceers. These caboceers have each their particular vassals; but they have not such an absolute power over them, as to be able to dispose of them, without the consent of their fellow-vassals, or the

pynims, or elders of the town. The cabo-
ceers have no power over the lives and
property of their vassals, except in con-
sequence of trial, which is before these
pynims, or elders.' (See his evidence
in the same Report, part 1st, title, Go-
vernment, Religion, &c.)

"Mr. *Matthews*, another slave captain,
and zealous witness for Liverpool, gave
a more particular account; as far at
least as respects the district of *Sierra*
Leone, where he resided, and where he
made it his object, as he stated, to ob-
tain information how the slaves procured
there were made such. 'The slaves
(he says) make three-fourths of the in-
habitants on that part of the coast.' Yet
he tells us, in another place, 'Of the
numbers which are taken from this
country, only a small part are natives of
the sea coast; some of which are priso-
ners made in the wars which the petty
states have with each other; others are
sold for various crimes, such as witch-
craft, adultery,' &c. &c.

"It follows then, that though the
slaves of this region constitute so large
a part of the population, they are not
sold unless when condemned for crimes,
or taken in war.

"In another part of his testimony we
have this passage: 'Mr. *Matthews* had
opportunities of conversing with the
slaves on board the ships, but never
heard of any other manner in which they
became slaves, than that of being made
prisoners of war, or sold for crimes.'

"This witness, like Mr. Penny, though
he before called three-fourths of the
people *slaves*, was so conscious, we here
see, of the wide distinction between
their state and that of the wretched peo-
ple who were sold to our traders, that
he called the change from the one to
the other, *becoming slaves*. It will be
found, on a careful examination of the
evidence of the other witnesses, that

they almost universally fell into the
same inaccurate forms of speech; and
that though they were apt to give to the
vassalage of Africa, and indeed to every
species of civil subordination there, the
vague name of slavery, yet in their own
ideas, *vendible slavery* was so very differ-
ent a thing, that to '*condemn a man to*
be sold,' or to '*seize him for the purpose of*
sale,' and to '*make him a slave*,' were
with them convertible forms of speech.

"Of the situation of native slaves, and
of those which after being sold have re-
mained long with the purchaser, Mr.
Matthews spoke very explicitly: "If
the domestic slaves are *born in a man's*
possession, or have been in his possession
a twelvemonth, they cannot be sold without
the form of a trial.' He proceeded to
give reasons for supposing the trial ge-
nerally unfair; a point in which I am not
anxious to contradict him; though
his description of the proceedings, and
the laws, seem to prove that the trial
is somewhat more than a form; and most
of the other witnesses on the same side
professed to consider it as fairly conduct-
ed.

"The slaves (he added) that are pur-
chased before the rainy season commen-
ces, are employed upon their planta-
tions, and are sold to the Europeans,
and sometimes among themselves, from
one master to another, after the rice is
planted.' He speaks here of slaves
brought down from the interior coun-
tries of Africa, and bought by the chiefs
upon the coast; so that a very brief em-
ployment in agriculture, it would seem,
or less than a year's service, does not
suffice to take away their alienability.

"The seller, (he went on to say) car-
ries the manufactures he receives from
the European, as the price of the slaves,
up into the country, in order to pur-
chase others. Some of the persons in
this domestic slavery are therefore of the

same description with those sold to the Europeans. Mr. Matthews has understood that the same species of domestic slavery exists in the interior country, and to a greater extent.'

"By 'domestic slaves,' here and throughout his evidence, Mr. M. evidently meant those who were either born, or if I may so speak, had acquired a settlement by residence in the country. He distinguished between *house* slaves, and *plantation* slaves; but by 'domestic slaves' clearly included both; and used that term to distinguish the settled or domiciled slaves from those who are liable to be sold. (See his evidence at large, P. C. Reports, part 1, title Slaves.)

"Mr. Norris confirmed this account, as to the Gold Coast, the only part respecting which he offered any thing to the point. 'The distinction is this: a slave that has been purchased or acquired may be disposed of at pleasure; but a slave born within the walls cannot be sold at the will of his master, unless guilty of crimes, in which case he may be sold.'—Mr. Norris indeed, seemed to think this a privilege of the Fantyn, or Gold Coast, nation, distinguishing them from their neighbours; but he instanced no other country where a contrary law prevails; and it appears from other witnesses, that there is a general and striking uniformity in this point, between the laws of all the various nations of Africa. Mr. N. afterwards stated that the punishment of selling cannot be inflicted but by the sentence of a magistrate after a trial, which he supposed to be in general fairly conducted. (See his evidence, same report and title.)"

With the evidences of these witnesses the testimony of Mungo Park, entirely concurs. "The authority of the master, (he ob-

serves) over the domestic slave, extends only to reasonable correction; for the master cannot sell his domestic without having first brought him to a public trial, before the chief men of the place."

Mr. Park proceeds to give some account of those wars by which the vendible slaves are procured, which, (says Mr. Stephens) he distinguishes into two kinds: and it evidently appears, that wars of the more ordinary kind, not only produce the staple of the slave trade, but are carried on for that single purpose. They are so distinct in their nature from the political quarrels of a less ignoble cast, that they have obtained even in that rude country, an appropriate name, being called by the natives *tegria*.

We will add only the following extract from the valuable evidences adduced on the subject, by Mr. Stephens:

"It appears in various passages of Mr. Park's book, that the vendible slaves are, from the moment of their becoming such, to their exportation, in constant and close confinement; most commonly by means of a chain, which unites them in a file together; so that, *"to be put upon the slave chain,"* and to become liable to be sold, are convertible expressions; (see p. 295, &c.) whereas the same author informs us, when speaking of the grumettas, domestics, or native slaves—"in all the laborious occupations above described, *the master and his slaves work together, without any distinction of superiority.*" (p. 386.) The occupations here referred to, comprise

the labours of the field, as well as handicraft employments.

"As this visible difference of treatment is a point of importance, on which, though a great misconception of the case prevails in the public mind, I am not aware of any contradiction in the testimony between the contending parties, it may perhaps be allowable to cite, by way of clear illustration, a passage or two in that evidence, from which, on all controverted subjects, I so rigidly abstain, the testimony adduced by abolitionists. The liberty may be further justified, because I shall cite them, not from the spontaneous account of any witness brought forward to support a previous statement of the party producing him, but from the unpremeditated answers given at the bar of the House of Lords by a highly respectable witness, under a cross-examination:

"Q. Have you made any inquiry, which enables you to judge what proportion the slaves in that country bear to the freemen?

"A. I have frequently made the attempt to ascertain that proportion. I made it an object in every place which I happened to visit; but so much alike in their appearance, in their treatment, and in the conduct observed towards them, are the domestic slaves in that country and the freemen, that I found it impracticable, unless I went to make individual investigations, to ascertain that proportion.

"Q. You therefore have not been called to discriminate between slaves and freemen, as you found them in the families of the natives whom you visited?

"A. I never was able to discriminate between the son and the domestic slave of any chief.

"Q. Do you know whether any different species of labour is allotted to a freeman, from that which is allotted to a

slave; or from that which is allotted to a domestic slave, and the slave for sale?

"A. I would state that they are not all vendible, as I understand the laws of Africa: and that there is the most marked difference in the appearance between the domestic slaves and those intended for sale. Those intended for sale I have always seen in a chain, and confined.

"Q. Do you state that to be universal in all the countries you have visited, that the slaves that are the subjects of sale, are universally distinguished by a chain?

"A. I never saw any whom I was given to understand were the subjects of sale, or whom I could understand to be the subjects of sale, who were not confined in some manner.

"Q. Are you now speaking of slaves brought down to the factories of the Slave Traders for the immediate purpose of sale; or do you speak of all the slaves who are the subjects of sale wherever they may be found about the houses or plantations of their masters?

"A. I never could understand, notwithstanding many enquiries I have made on the subject, that any slaves for sale were kept in the hands of any upon the coast but slave-factors.

"Q. Have you been any considerable way up the country, so as to have an opportunity of seeing how, and by whom, field-labour is performed?

"A. I have; and field-labour is performed by free people, and by the domestic slaves, jointly and indiscriminately.

"Q. Do you mean to say that the slave who is the subject of sale never performs the field-labour?

"A. I would again state, that I never knew any African chief keep upon his hands slaves intended for sale. That I understood, however, that in one part of

the country, where a number of slaves had been brought down expecting a market, which, in consequence of the breaking out of the war they did not obtain, that a number of the slaves so brought down were purchased and employed for one season in cultivating rice.

"Q. Whether you saw any of the persons you have been describing, and if you did not see them, did you see any of them in chains?

"I have already said that I never saw any person whom I understood to be intended for sale, at work." (Evidence of Zachary Macaulay, Esq. formerly Governor of Sierra Leone, taken at the bar of the House of Lords on the bill for partially abolishing the Slave Trade in 1799. Printed evidence, 289, 290.)

"The important distinction established by these remarks and citations, may be further supported from the same body of evidence last referred to, as furnished on the part of the slave traders.

"Capt. Olderman, one of the Liverpool witnesses, who had been upwards of twenty years in the Slave Trade, incidentally, but clearly, disclosed this privilege of the ordinary or native slaves, whom he, like others, calls domestics.

"It had been a point in the examination, whether the carriers of ivory from the interior to the sea coast, were sold, together with their burthens; a fact which the Liverpool party, with their usual ingenuity, tried to establish, as an argument that the gum and ivory trade, depended on, and must fall with, the Slave Trade;—but the proposition of

fact, was found liable to an obvious objection: for it was admitted that the articles brought down to the coast, were paid for by a barter of European goods, which went back into the interior country: if, therefore, all the porters were sold, it was naturally asked, who carried back the returns?

"To escape from this difficulty, the witness answered—'I think I stated that they were not all sold that brought down the goods; and I naturally presume, that for a tooth of ivory of a hundred weight, we may find goods to purchase it that will not weigh ten pounds; consequently, nine-tenths of the carriage, upon that presumption, will not be wanted back again.'

"Q. Do you mean then that a part of the slaves can carry back into the interior country the returns for the commodities brought down by the whole?

"A. I suppose they do, nearly so. But I suppose that there are *domestic* slaves always among them, as well as those who are to be sold, *who are not sold, except on the commission of some crime.*' (Same printed Evidence, 87, 88.)

"If any doubt still remains in the mind of the reader, whether the domestics, or native slaves of Africa, are generally unalienable, I refer to the long examination of Capt. Hume, in the same printed evidence, especially from page 56 to 60.—It will be found well worth the curiosity of persons unused to the perusal of such testimony; but it is too long for insertion here, and would be injured by abbreviation."

DEPARTURE OF THE SHIP INDIAN CHIEF.

[From the Norfolk Beacon.]

The ship Indian Chief, Captain Cochran, chartered by the American Colonization Society, sailed from this port on Wednesday last, the 15th inst. for the Society's settlement at Cape Montserado, on the Coast of Africa. She takes out one hundred and fifty-four free people of colour, with supplies for the Colony, the frames of five large buildings which the government intends, to provide for the accommodation of a number of captured Africans who will be sent out hereafter in another vessel, the frames of two long boats for the trade of the rivers, and other things. She takes out also, Dr. PEACO, a surgeon of the navy, a gentleman of professional skill, who will act in the double character of an agent of the government, and a physician to the people.

The emigrants, we understand, are chiefly from the counties of Perquimans, Pasquotank, and Chowan, in our neighbor State of North Carolina. About fifty of them are sent out, decently furnished for the voyage, by the friends under whose care they have heretofore been living. Eleven are the freedmen of the Rev. John D. Paxton, of Prince Edward county, in this State, given over to the Society to transport them; one the donation in like manner of Dr. Webb, of the Great-Bridge, near this place, and one of the Rev. Cave Jones, of New York. They go out for the most part in families, and are of all ages, but chiefly young men and women, boys and girls, with a few old persons and young infants. Among the men are some good mechanics; but the greater part of them have been used to handle the plough and hoe. With the industrious habits which we understand they have manifested, we have no doubt they will do well in their new country.

XII.

We owe it, we think, to these emigrants to state, that during the three or four months that they have been detained (the greater part of them) in this place, waiting for the vessel in which they were to embark, they have, with hardly a single exception, displayed a degree of patience, humility, and good order, that entitles them to our warmest praise. And nothing indeed, can more strongly evince their affection for this enterprise than the plain fact, that under all the circumstances of discouragement in which they were placed, and assailed as they were, in some instances, with artful temptations, not one of them was found to flinch from sailing.

We are gratified also to record in this place, that the citizens of our borough have shown their usual kindness and charity to the emigrants. Our community indeed is too small to favor that sort of benevolent excitement which we observe was displayed in Boston on the sailing of the Vine; nor would it be altogether wise perhaps to make any public parade of our feelings, in our southern cities, on such occasions. We are glad, however, to be able to state, that we did not send these people away from our shores without some proofs of that sympathy which it surely became us to feel.

In this view, we are happy to state that our citizens, and some individuals of Smithfield and Suffolk, gave them liberal donations of clothes and farming utensils, and other things of which they were in want. And we are particularly gratified to add, that on the day before her sailing, the reverend gentlemen of the clergy, of different denominations, went on board the ship, then dropped down below the forts, with a few gentlemen and ladies, friends of the Society,

in company, to see the emigrants, and give them a parting prayer. We understand, from one who was present, that the services, on the occasion, aided, no doubt, by the interest of the scene, were very solemn and impressive. It was impossible, indeed, we can easily conceive, to see such a group of human beings, embracing all the relations and charities of life, fathers, mothers, husbands, wives, brothers and sisters, all about to sail from our shores forever, and under such peculiar circumstances, without feeling the deepest sympathy in their situation, and the most lively interest in all their future fates.

We must take this occasion to say again, that we do most cordially approve of the plan of the Society. We are no enthusiasts, indeed, (as we perceive it is the pleasure of some to call the friends

of the cause,) but, with the evidence, daily increasing, which we have before us, of the perfect practicableness of colonizing these people in the land of their fathers, of their own ardor in the undertaking, and of the happy effects which may be fairly expected to flow from its achievement, we should look upon ourselves as exposed to a still more serious charge than that of a want of sober sense—a want of common humanity—if we did not feel and avow our hearty interest in its success. Let our Colonization Societies, and their friends, continue to pursue their great object, with that moderation and prudence which the nature of their engagement so forcibly suggests, and they cannot fail, we should think, to enlist all hearts and hands in their cause.

OPINION OF THE LEGISLATURE OF VIRGINIA.

It is well known that this distinguished State, early suggested the plan of African Colonization, to the National Government; that many of its most enlightened citizens have given their sanction and aid to the objects of our Society, and that an appropriation of 500 dollars was made by the Legislature, the last year, for the benefit of the settlement in Liberia. We are glad to perceive that the subject has been again before the House of Delegates, and again received their marked approbation.

A bill for an additional appropriation of articles manufactured in the penitentiary, was brought in by Mr. Upshur, and after con-

siderable debate, passed the house by a majority of 41 votes. No doubt, we believe, is entertained of the concurrence of the Senate. The bill was sustained by an able speech from Mr. Upshur and was supported also by Mr. May, Mr. Winston, and Mr. Blackburn. The last named gentleman observed,

“That he would vote for it with greater pleasure, were the sum larger. He had made up his mind to vote for 4 or 5000 dollars to support this noble and most laudable purpose. But Rome was not built in a day. Could he believe that a century hence, this Colony would resemble some of the little Colonies that two centuries since were placed on the shores of this Continent; it would cheer his dying hour. This

had been connected with the Missouri question. He did not see the connexion; it did not exist. It was called an abolition Society, he believed with as little reason. The negroes were called inferior beings. They had not indeed produced a Washington or Jefferson, but they had a Toussaint and a Christophe. He thought we were of that opinion because we were white. But

black, if not as pretty as white, was at least as substantial. At all events negroes were men?"

The policy of Virginia towards the Colonization Society, appears to be established, and we may surely expect much from a state so intelligent and powerful.

SLAVE TRADE.

Every thing which may be contribute to the suppression of this trade, must be read with interest by humane and christian people. The nations are gradually combining for its extinction.

"The Christian Gazette, of Dec. 3, contains the official news of a treaty concluded on the 9th of Nov. last, between the king of Sweden and Norway and the king of Great-Britain, relative to the slave trade. The king of Sweden engages to cause penal laws to be passed, as soon as possible, against this traffic.

The vessels which are suspected, are reciprocally liable to be visited by the ships of war of the contracting parties, and subject to confiscation, in case the suspicions should prove to be well founded. Two tribunals shall be established, one on the Swedish Island of St. Bartholomew, the other at Sierra Leone, on the coast of Africa, to decide in the actions which shall be brought in consequence of the capture of ships, and to adjudge the indemnities to be given, in case of detentions without due grounds."

FROM AFRICA.

We copy, from the New-York Observer, the following very interesting intelligence from Africa. It is gratifying to a Christian to observe the developements of the Divine purposes, in reference to the propagation of Christianity, and to see the rapid fulfilment of those predictions which assure us that all nations shall rejoice in the light, and submit to the power of the Truth. How vain is opposi-

tion to the decrees of Heaven! We know, however, that the wise of this world, men of rare gifts and eminent acquisitions, are often arrayed in hostility to the enterprizes of benevolence, and would stop, if possible, the Chariot of the King of kings. But we labour hopelessly to check the spirit of the age. The Almighty hand has given impulse to the movements of the day.

No keenness of satire, no opprobrious epithets, no pointed ridicule, or stormy eloquence, will break the energy of those enlightened and christian men, who are governed by a sober and impartial regard to the interests of the human race, who would communicate to all, the truths and hopes of our Religion. Every thing almost in the operations of the present time, seems auspicious to the cause of Africa, and particularly the event which we are now permitted to record :

" From a postscript to the London Missionary Register for December, we learn, that towards the close of that month, despatches were received in London from Sierra Leone with intelligence, which must be very gratifying to all the friends of Africa. It seems that the Kussoos, a war-like tribe, who inhabit the interior of that continent, at no great distance from Sierra Leone, have for several years waged a cruel and destructive war with their neighbours, murdering or enslaving all on whom they could lay their hands. At length, in the progress of victory, they reached the territories of the Sherbro Bulloms, (a tribe who inhabit the fine country lying directly southeast of Sierra Leone, and extending along the coast to the distance of 120 miles,) and manifested a determination to exterminate them by the sword, or of selling them into slavery. Under these circumstances, the chiefs of the Sherbro Bulloms voluntarily placed themselves under the protection of the British government, and on the 24th of September last, entered into a formal treaty, by which they grant to his Britannic Majesty the full, entire, free and unlimited right, title, possession, and

entire sovereignty of all the territories and dominions to them belonging.' In accordance with this treaty his Excellency Major General Turner, Commander in chief of the British forces in West Africa, on the fourth of October, issued his proclamation declaring the newly acquired territories an integral part of the colony of Sierra Leone. *Thus is the slave trade forever abolished in a country which has commonly yielded 15,000 or 20,000 victims annually !* On this subject the editor of the Sierra Leone Gazette, in his paper of the 15th of October last, has the following remarks :

" On Tuesday afternoon, His Majesty's Colonial brig Susan returned to this harbour from the Shebar and Sherbro river, after an absence of three weeks. His Excellency the Governor and suite landed under a salute from the batteries. We are truly happy to find that the grand objects for which these expeditions have been undertaken at this inclement season of the year, have succeeded beyond the expectation of the most sanguine. The proclamation affords the official information relative to the great accession of territory which this colony has gained, by the treaty with the Sherbro Bulloms; comprising a line of sea-coast of 120 miles in length, and upwards of 5000 square miles of the most fertile land in this part of Africa, being watered with seven rivers of considerable extent and importance. The produce of these rivers has always been very great; and will rapidly increase in quantity, as the property of the natives is now rendered secure from plunder and devastation. The principal articles of lawful export have hitherto been ivory, palm-oil, camwood and rice: of the latter, the Bagroo river alone furnished 600 tons in one season.

" However gratifying it may be for

the friends of the colony to calculate on the immense commercial advantages which must accrue from this happy stroke of policy, yet how much more pleasing and delightful is it for the friends of humanity to know that, by the decisive measures which his Excellency Major General Turner has happily taken, the abominable traffic in human victims, of which we have so long complained, has, at one blow, been completely destroyed. The slave trade of the coast between this colony and the Gallinas is forever annihilated. We may fairly compute, that from 15,000 to 20,000 wretched beings were annually exported from the territory lately acquired: it was to support this horrible trade that the surrounding nations were constantly engaged in sanguinary wars, which have nearly depopulated the once rich and fertile countries of the Sherbro. Under the protection and care of this government, these countries will speedily be restored: while the wretched inhabitants will be raised to a state of happiness, of which, at present,

they have little idea: no longer dreading the horrors of slavery or the destruction of the spoiler, they may walk abroad, in full security of reaping the fruits of their labour: this will excite their industry; and, joined with the encouragement afforded by British law and power, will quickly raise them from the degradation and misery under which they are now suffering. We ardently hope that the blessed lights of civilization and religion may now shortly dawn in a land, which has hitherto been wrapped in the darkest ignorance and superstition.

"To attain the great object last mentioned," says the editor of the *Missionary Register*, "the Christians of Great Britain must fulfil that duty which these new circumstances lay upon them. Where the providence of God, in a manner so remarkable, opens the way, and in a country which has such peculiar claims on our regard, we must gird up our loins for new labours, and must redouble our earnestness in prayer for the Divine blessing."

PANABOURE FORBANA.

(From Golberry's Travels.)

Panabouré Forbana, king of the islands of Forbana, Fombana, Robana, Gambia, and the river of Sierra Leone, loved the French nation, and was indeed one of the best of men. He was the chief of a petty nation of idolatrous negroes, called Timaneys; and he reigned over a little kingdom which scarcely contained forty leagues for its surface; its length was twelve leagues, and its breadth little more than three.

But no person should be unjustly despised. Panabouré Forbana was indeed a petty prince, but he was a good king; he possessed an upright heart, an honest mind, and a clear judgment: in short, his subjects adored him.

He owed to them his crown, which was merely a bonnet of blue cloth, and his throne which was nothing but a straw mat. But of what importance is splendid ostentation, or the glitter of vain

ornaments? The glory and safety of princes is the love and confidence of their people; and the almost-naked Forbana sat more safely on his throne, than the richest and most powerful potentates in Europe.

He had testified the greatest good-will towards M. de la Jaille, at the period when this officer formed the establishment of *Gambia*: indeed, his affection for the French nation, and his desire to serve us, were evident on every occasion.

We were instructed to pay him his duties, that is, the fees for his protection; but the government added other presents, which we were also authorized to present to him.

On the day of our arrival in the harbour of *Gambia*, we informed the king of it, by an officer belonging to the *Rossignol*, whom M. de Brach sent, and who was instructed to present our compliments, and to inform him, that we should visit him on the following day in the island which he inhabited. He made a very friendly reply, and observed that he would come himself to see us, early the next morning, and we therefore made arrangements for receiving him, and giving him a good dinner.

The tent was pitched near the battery, in the island of *Gambia*; a detachment belonging to the isle, and the troops of the *Rossignol*, were ordered under arms to

receive him; the artillery belonging to the island and the corvette were also prepared to honour him with three salutes.

Forbana arrived at ten o'clock in the morning, in a canoe of fourteen feet in length, and manned with twelve rowers. He was seated in the bottom of it, with the queen, and four of the principal men of the kingdom. When he landed, he received three salutes of artillery and musquetry, and he appeared much gratified with this mark of politeness.

He approached us very gaily, and presented his hand; we conducted him to the tent, which had been prepared for him, and seated him between the Chevalier de Brach, commanding the corvette, and myself. The queen placed herself on another seat behind the king.

Our interpreters began to explain the reciprocal congratulations and compliments which passed on both sides. We afterwards presented our thanks for the interest which Forbana had invariably shewn towards Frenchmen. He replied very politely, and repeatedly assured us that he loved Frenchmen; that he would do whatever they wished, or whatever depended on himself, to render them respected in the river, and to procure them, on all occasions, such conveniencies as they might require in their commercial concerns.

After these words, he expressed

a wish to see the corvette, whither M. de Brach conducted him; he remained there more than an hour, and returned to Gambia very well contented with what he had seen. The hour of dinner now arrived, and we all sat down to table.

The king was again seated between M. de Brach and myself, and he requested a chair for the queen, which was accordingly placed on his left hand, but a little behind. I wished to put it between the king and myself, but he would not permit me; he would not allow the queen to be parallel with himself, because it is not customary in Africa to suffer the women to sit at table by the side of their husbands. I however arranged it in such a manner, that the queen, without being at the same table with us, found herself very near the king; and she could likewise, though situated a little behind, see the whole table.

We gave her a plate, which she placed upon her knees: and when the king was helped to some meat, he divided it with her, but he would not permit any one else to serve her, though he took pleasure in sharing with her every thing which was given to him; they both eat with their fingers, without using either spoon or fork.

He drank wine, though sparingly; the king, however, indulged himself in it more than his wife, and he eat an amazing quantity.

We had prepared for him some rice, dressed in the negro manner by steam, and mixed with pieces of poultry and fish, which he thought delicious. We both perceived that he did not like roast meat, which he found it difficult to chew; but he appeared to eat salt meat with great zest. He consumed a great deal of bread, as did the queen a considerable quantity of sugar; and they both drank many glasses of anniseed.

During the whole of the repast, our conversation with the king and queen was carried on very briskly, and the interpreters reciprocally explained whatever was said on either side. This method of talking, when become a little habitual, is not unpleasant from the tædium that indispensably arises through the use of interpreters; and we experience even a kind of pleasure when the answer contains something unexpected.

After dinner, we agreed with the king that we would, on the following morning, proceed to the island of Forbana, in order to pay our respects to him, and likewise to give him the duties and super-numerary presents which had been confided to us. Forbana, whom the wine, anniseed, and good cheer, had exhilarated into the best humour in the world, asked us if the presents were handsome, and if they were worthy of the great wealth of the

king of France. We informed him of what they consisted.

First there were three complete dresses, which had been bought at an old clothes shop in Paris; but they appeared so new, that it would be impossible for a petty negro king of Africa to have the least suspicion that they were second-hand.

The Portuguese, who were along time in possession of the bay of Sierra Leone, first introduced this custom of giving European dresses as presents to the kings and principal chiefs of these nations.

The first suit consisted of a scarlet dress, richly embroidered with gold, four inches broad; a poppy coloured silk waistcoat, more richly ornamented than the former; red breeches, embellished with golden knee bands; crimson stockings, shoes with red heels, large silver buckles, a shirt with long laced ruffles, a neckcloth of the same, and an enormous cocked hat, bordered with Spanish gold lace, ornamented with a red feather, about three fingers in breadth, which completed the dress: to this first suit, however, there also belonged a very large sword, with a richly worked silver handle, and a belt of crimson velvet, embroidered with gold; and a bamboo cane, four feet and a half long, ornamented with a silver head very well worked, but as large as that of a drum-major's;

and lastly, a silver chain, which served as a string to the walking-stick.

There were also two other complete dresses, one of a green colour, laced with gold, and the other a clear blue, embroidered with silver; some pistols, and a gun; and lastly, some lumps of amber, a piece of gauze striped with blue silk, several pieces of agate, some cloves, and glass trinkets. The last articles were intended for the queen.

When Forbana beheld all these presents stretched before his eyes, he was enchanted, and testified his satisfaction by a variety of expressive gestures; the queen was entirely overpowered, and both one and the other repeatedly exclaimed together, "*atot, atot, atot, mungo ounifera,*" which signifies in the Timaneys language, "*bravo, bravo, bravo, white king.*"

But the admiration of her negro majesty, his wife, and the great men who had accompanied him, was not yet exhausted; and during their enchantment, her majesty conceived the idea of her husband dressing himself in the fine scarlet coat, which was embroidered with gold. This idea she communicated to Forbana, who adopted it with infinite joy, and requested permission to try on the magnificent royal dress, which was accordingly granted.

Panabouré Forbana, king as he was, and one of the best of prin-

ces, had not the most engaging appearance; he was fifty-five years old, and his legs were lank and bandy; his nose was short, and every feature in his face common; yet though his visage was ugly and wrinkled, it beamed with goodness.

A cap of blue cotton covered his head, and two pieces of the same colour formed his dress; the one hung over his shoulders, and the upper part of his body; while the other covered his loins, and fell down behind, like a woman's petticoat, as low as his heels; beneath this he was naked, and he had in addition only a narrow belt of blue cotton, which was fastened round his hips and the upper part of his thighs.

When the queen learnt that her husband might try on the magnificent red dress, she immediately took off his cap and his two pieces of cotton, and put on the poppy coloured silk waistcoat, and the brilliant scarlet coat; but as this was only intended as a trial, the king did not think it necessary to put on either the shirt, the breeches, the stockings, or the shoes; but he attired himself in the cocked hat with red feathers, crossed over his shoulders the handsome sword and belt, and took the silver-mounted cane, on which he supported himself with a haughty and majestic air.

It was a truly laughable spectacle to behold the good Forbana,

XII.

habited in his superb coat, which being made for a very tall man descended considerably below his knees: not having buttoned either the waistcoat or the coat, he exposed to view his thin, dusky body almost naked; he had nothing but slippers on his feet; but his head was covered with the fierce cocked hat, his side ornamented with a large sword, and his right hand supported on the drum major's staff; he sat in this posture nearly ten minutes, exactly before us, preserving an inflexible gravity, and never changing his position; the admiration of her majesty was unbounded; she walked round him, and viewed him with great delight, expressing in every manner her extreme satisfaction, and exclaiming repeatedly while clapping hands together "*atot, atot, atot, mungo ounifera.*"

This queen was an old woman about fifty years of age, extremely wrinkled, as are all the negresses of Africa when of an advanced age. She was the first and real wife of the king; it was she who enjoyed all the honours, and the prerogatives attached to the supreme rank of her husband, which, however, were reduced to a very small number; but she always accompanied him on every important occasion; he expressed for her the most decided deference, and the most implicit confidence; and he never concluded any thing

without stipulating a present for the queen. After this ludicrous scene the king of the Timaneys returned home well satisfied with himself and us. We visited him in his Island, where we had with him many other conferences. I was abundantly enabled to convince myself of his friendly disposition towards us.

We have just seen this worthy monarch in a point of view highly ridiculous; but he was still a good and wise man, and the happiest of princes, for he was beloved by his subjects.

In 1786, he had governed his little kingdom eleven years. He had been the prime minister of the late king, who at his decease, left the throne to a child of eight years old. The negroes of Sierra Leone conferred at first on Forbana only the title and authority of administrator of the country, and tutor to the king; but during the second year of his administration, a dissension took place between the inhabitants of the bay and the English; the relations of the infant king, who wished to govern in his name, fomented these troubles; the quarrel had become general and animated, and the English threatened to burn the villages; but Forbana knew how to conciliate and calm the storm; he restored peace; and the prudence which he displayed on this occasion, procured him the rank and title of king, which the Ti-

manneys bestowed upon him with unanimous consent.

His manners and mode of living were simple, and entirely correspondent with those of his subjects; his sincere and ingenuous character excited our esteem; his just and rational mind always induced him to adopt the right proceedings on every occasion; he lived familiarly with the negroes subjected to his authority, and at every hour of the day he was accessible to them, and listened to their requests; he heard their complaints and their demands, and required nothing of them but what they were willing to give.

I have often beheld with pleasure the good and pleasant Panabouré Forbana, seated almost naked on a mat before the door of his royal hut, or at the foot of some fine tree, with his legs crossed, and his knees erect, according to the custom of the negroes, smoking his pipe, surrounded by his women, his children, and sometimes two hundred of his subjects of both sexes; relating to them various tales which animated their natural gaiety; permitting himself to be familiarly interrogated by them; answering with mildness and good nature, and receiving from every one, innumerable testimonies of friendship and affection.

Those who demanded his justice always offered some present; but

this gift was often of a very inferior value. I have seen them present him with a little measure of rice not worth more than three halfpence, and Forbana received this sorry tribute with as much pleasure as I have sometimes seen him testify on receiving six drachms of gold.

During my residence in the river of Sierra Leone, I endeavoured to learn what might be the amount of his annual revenues and customs; and I calculated that the five islands of which he is possessor, the annual duties paid by the societies of Sierra Leone and Bence, and those by the French established in the Gambia; the fees which all vessels are forced to pay when they enter the bay, many supernumerary presents which he receives on different occasions; a kind of mulct which falls to his share, whenever he holds a palaver of justice, the profits arising from the sale of malefactors, a part of which devolved to him by right; and lastly, the presents which he receives from his subjects in rice, honey, wax, elephant's teeth, and sometimes in slaves and gold; all these various sources of regal wealth, may perhaps be estimated at twenty thousand francs per year. This civil list would be considered as extremely little in Europe; but it is a very considerable one for a negro monarch, whose kingdom has not a superfi-

cies of more than forty square leagues; and even such a petty king would, in a few years, become rich in Africa, if he did not divide a great part of the presents which he receives, with the principal people of the nation, and his women.

More chaste and moderate than are in general the negro princes, the king of Sierra Leone had only five concubines. Each of them had a hut in the royal inclosure, and a separate household; they each possessed two or three slaves, led a peaceable and quiet life, educated their children, and were in want of nothing. All these women made it their particular study to cultivate the affection of the king, and by that means to augment their small fortunes, which were certainly very limited; for when these sultanas are enabled to possess a field of two or three acres, some slaves of both sexes, a dozen pieces of cotton, a few household utensils, some gold rings for their ears, arms, and legs, and five or six ounces of gold in reserve, which they call their treasure, they are then considered as very opulent and distinguished ladies. Much more might be said with regard to the manners, customs, religion, character, the country of the Timaneys, and the good Forbana; but we must here conclude these details, in order to give some observations relative to the commercial operations of the two English societies of Sierra Leone and Bence.

TO OUR FRIENDS.

The present number concludes the first volume of our work. The events which we have recorded during the year, bearing upon the interests of our institution, will, if we mistake not, excite the gratitude, animate the hopes and stimulate the efforts of all our friends. We have endeavoured to submit our cause to the nation; fairly and fully to explain the motives which govern us and the objects at which we aim, to state the facts which prove the practicableness of these objects, the necessity for their accomplishment and the means by which they are to be effected. We have endeavoured to show that the Colonization Society is based upon unexceptionable and generally approved principles, and to conciliate, by every method consistent with the promulgation of the truth, the favour and aid of the whole American people. The assumption of a *common ground* by this Society, which may be equally occupied by the citizens of the South and the North, has been deemed by us its peculiar recommendation; and the experience of another year has confirmed the belief that when its real character shall be understood, there will be congregated around it the humanity, patriotism and religion of our land.

We candidly acknowledge that private charity is inadequate to the consummation of our design. We look to the power of the State legislatures and to the national Government, but as these powers are controlled by popular opinion, it is this which constitutes the medium through which the Society must communicate its influence and secure to its purpose the resources and energy of the nation.

The developement of the principles and plans and operations of our institution, has already produced an extensive change in public sentiment, and every day brings evidence that the progress of this change is becoming more rapid, deep and efficient. The contributions to this Society during the last year have far exceeded those of any former equal period. An unexpected number of auxiliary associations have been formed to assist it. Its design has become the subject of legislative consideration in many of the states. Virginia has, in two successive years, made a small appropriation for the benefit of the Colony, and Maryland has instructed her representatives to sustain the Society in its application to Congress for aid and protection. Most christian denominations have, through their ministers

and delegates, given their sanction to our cause, and the anniversary of our national Independence has, in many places, been made the occasion of donations and collections for its support. We will only add, (and we consider it one of the surest indications of the Society's advancement) that opposition has been roused, that indifference has given place to discussion, and that both in attack and defence, have talent and argument been exhibited with which an ordinary subject is seldom honoured; and it is but justice to say, that if the success of our opponents has not equalled their wishes, it is owing neither to their want of ability nor of zeal to direct it. They have done what they could on the side of error; but the defective weapon, though most dexterously handled, cannot resist the sword of "etherial temper."

The time indeed has now arrived when it is believed that this Society may present itself without hesitation before the legislators of our country. If we err in reference to the extent of influence which our cause possesses in the public mind, we shall, by taking such a position, be enabled to bring the whole subject before the

community with every advantage, for securing accurate investigation and a candid judgment. We fear not the result.

The devout mind will discover in the dispensations of Providence towards the Colony at Liberia, reasons to expect for it the future superintendence and blessing of the Almighty. In its weakest infancy, it was defended against the combined powers of the barbarians. It has been shielded from the "pestilence which walketh in darkness and from the destruction that wasteth at noon-day." Above all, it has acquired the confidence of the poor Africans, displayed before them the light of the christian virtues, and while receiving itself spiritual blessings, been permitted to impart divine knowledge to the heathen. Let us then, christian friends, feel the holy motives which ought to prompt us to the diligent, unwearied, vigorous prosecution of this sacred enterprise, so momentous in its relations to our beloved country, and to Africa's wretched population, so intimately connected with the cause of philanthropy and the triumphs of truth and virtue.

The following donations have been received by the Rev. Mr. Niles, and are included in the Treasurer's account.

Joseph Ball, Portsmouth, N. H.		Montgomery Newell,	do.	16
Cash,	\$10	Thomas Cordis,	do.	12
Nathaniel Brown,	do.	Philips and Museley,	do.	3 50
Nathaniel Dennett,	do.	A friend,	do.	3
John Knowlton,	do.	K. Bacon,	do.	3
J. Sweetser,	do.	E. Lathrop,	do.	4
Mrs. Sweetser,	do.	John Carlton,	do.	6
J. N. Whidden,	do.	A friend,	do.	1 50
Gideon Beck,	do.	Lincoln Fearing & Co.	do.	7
Mrs. Henry Ladd,	do.	Dea. John Sullivan, (Bell) do		50
T. H. Miller,	do.	A friendly firm, (sundries) do.		25
Mrs. O. M. Trickey,	do.	Joseph P. Bradlee, Boston, (sun.)		30
Richard Cobb, Boston,		Do. to constitute Rev. Francis Converse, a life member,		30
Two friends \$1 each,	do.	Andrew Green, Boston, (sun.)		23
W. & G. Tuckerman,	do.	Simeon Palmer,	do.	14
Samuel A. Eliot,	do.	A friend,	do.	1
Samuel Hubbard,	do.	J. Pickens & S. S. Littlehale, do.		15
Edwards & Stodard,	do.	E. Palmer,	do.	7
Nathaniel R. Cobb,	do.	Josiah Burnstead.	do.	7
John Tappan,	do.			
J. B. Jones,	do.			
A friend,	do.			
John Rayner,	do.			
C. Walley,	do.			
S. Blake,	do.			
W. & G. Tuckerman,	do.			
John Kuhn, (Sundries) Boston,	do.			
Benj. Dearborn,	do.			
A friend,	do.			
A friendly firm,	do.			
Clapp & Sewall,	do.			
J. Barry & Son,	do.			
Cummings & Symmes,	do.			
Am. C. Lombard,	do.			
A friend,	do.			
A friend,	do.			
Francis Watts,	do.			
Otis Vinal,	do.			
A friend,	do.			
Stillman Lothrop,	do.			
Joseph Bridge,	do.			
Dea. Samuel May,	do.			
J. Danforth,	do.			
A. Newman,	do.			
Calvin Haven,	do.			

The following note from the Treasurer of the Auxiliary Colonization Society of Petersburg, Va. merits insertion in this paper.

PETERSBURG, Dec. 20, 1825.

Mr. R. R. Gurley:

DEAR SIR,

It affords me much pleasure to inform you that our Auxiliary Society in this town, has received a very liberal donation of one hundred dollars, from Mrs. Elizabeth Lewis, of Brunswick county, a member of the Methodist Episcopal Church, and a lady well known for her Christian liberality.

Yours, &c.

G. P. DISOSWAY.

MARYLAND.

In the Maryland House of Delegates, on Friday last, Mr. *Goldsborough* made the following further report from the committee to whom was referred the memorial of the American Colonization Society:

The American Colonization Society having incurred an expense in a late deportation of 150 free people of color to the African settlement in Liberia, which has fallen upon a very few individuals who have advanced their own money for that purpose, and as twenty of those free people of colour were from the state of Maryland; therefore,

Resolved, That the Treasurer of the Western Shore be, and he is hereby authorized and directed, to pay out of any money in the treasury, not otherwise appropriated, to the Treasurer or Secretary of the American Colonization Society, the sum of ——— dollars, to be applied to the expense of the twenty free persons of colour, last deported to the American colony from this state.

Library for Blacks.—A Library has recently been opened in Philadelphia, for the benefit of the people of colour in that city. The payment of one cent per week, annually, entitles each person of colour to the privileges of the books. The Library is at present small, but donations are

solicited from the public to increase the number of volumes. This measure seems to us to be extremely well adapted to help forward the great designs of elevating the character and promoting the happiness of our black population. They are now generally ignorant, being destitute of the necessary means for storing their minds with useful knowledge. Give those among them who have been taught to read, the privilege of well selected libraries, and thereby create in them a taste for reading, and an important step is gained, in elevating their general character, in fortifying them against temptation to vice, and in fitting them for useful citizens, either here or in that flourishing colony to which great numbers, we trust, are ere long to be removed. We cannot, therefore, but consider this measure as constituting an important link in that chain of benevolent efforts, which will give strength and permanency to our civil and religious institutions.

Meetings have been held within a few days past, in aid of the American Colonization Society, both in Alexandria and Georgetown, and efficient measures adopted to augment its funds. The Societies which have for some time existed in these cities, have been revived and now promise much to the general

cause. A similar effort is to be made in this city, and we hope it will be attended with equal success.

A short time since, when the

white population in Pennsylvania, amounted to 800,000 and the people of Colour to 30,000, one half of the convicts in the state Penitentiary were of the latter class.

We are informed by the writer of these lines, that they are extracted from a Poem which may be shortly given to the public—suggested by the recent services in Park-street meeting-house, Boston, for the purpose of organizing an African church, consisting of persons about to embark for the Colony at Liberia.—*Boston Recorder.*

Delightful scene!

I view it still.—Divine philanthropy
Smil'd on the glorious work. The
church of God
Bless'd the propitious hour. A multitude
Stood in the stillness of entranced
hope—
Of breathless expectation.—Witnesses

Invisible were there!—Myriads of
spirits,
Redeem'd from earth, hover'd around
the place,
With joy that swells to sweeter, loftier
strains
The songs of heaven, when one re-
penting sinner
Turns to his God, and meets forgiv-
ing love.—
The shining hosts above; the orders
bright
Of angels, *natives* of th' ethereal plains,
Bend from their seats of bliss; and
for a moment
Forget their golden harps, their
hymns of joy.—
Silence sublime!

TO OUR SUBSCRIBERS.

The second volume of the Repository will be greatly improved in paper, and in the style of its execution. It will be issued on the last day of each month, and most of our subscribers will be enabled to receive it before the middle of the succeeding one. Our friends must perceive the importance of an early remittance of the amount of their subscriptions; and all at present on our list, will be considered as subscribers, unless they shall request the

discontinuance of their names. The price of the work is two dollars per annum, payable in advance. The first volume may be had by application to the Resident Agent of the Society, to whom all communications in relation to the work, or to the general interests of the Institution, should be addressed.

Office Colonization Society, }
Washington, }

MARCH 1st, 1826.